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ABSTRACT

The third teacher self-instruction kit of the Religion in Elementary Social Studies (RESS) project supplements the first two kits described in ED 114 319 and ED 114 325. This third kit provides specific classroom techniques and procedures for how to teach about religion. It offers an overview of the project's objectives for students, presents a brief comment on the learning theory on which the lessons are based, and proceeds with a series of lessons drawn from the student materials. Each lesson contains references from the teacher's guides, including scripts for audiotapes, reductions of activity sheets, and classroom instructions. The exemplary lessons are organized around six major objectives which include student-experience development, cognitive-skill development, attainment of concepts and main ideas, the finding of personal meaning, self-concept and empathy development, and group participation skills. The sample lessons provide the teacher with opportunity to test the materials and teaching strategies in the classroom. Also included is an evaluation report which outlines the major conclusions of religion scholars, teacher educators, and teachers who have used the materials. (Author/DE)

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LEARNING ABOUT RELIGION:

WHAT TO DO...AND WHAT IT LOOKS LIKE WHEN YOU DO IT!

Religion in Elementary Social Studies
Teacher Self-Instructional Kit III

Prepared By

Rodney F. Allen

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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RELIGION IN ELEMENTARY SOCIAL STUDIES
Religion-Social Studies Curriculum Project
The Florida State University
Tallahassee, Florida

1974

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Robert A. Spivey
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FOREWORD

This KIT presents a variety of teaching methods and instructional material. That is its function in this series. However, the writers know very well that, even in an age of educational "innovation" (i.e., computer assisted instruction, individualized instruction, programmed instruction, confluent education, etc.), it is the teacher's person--the teacher's style of being--that seems to be the critical feature of the educational process in classrooms. The teacher's manner of learning with students, of conducting a lesson, of instilling the value of knowledge and personal competency are of overriding importance. The mechanical, technological master of "educational systems" and "individual prescriptions," as the authoritarian crank of yesteryear, is hard pressed to provide an adequate education for today's children.

In remembering the critical role of the teacher's style, we are not conjuring up old clichés or dealing in cheap romanticism. We are reminding ourselves that learning about religion--or learning about anything important in a child's personal development and social education--demands a teacher with a warm heart, an open mind, and an affirming personality. If this sounds like cheap romanticism to some, we can only suggest that they have never experienced such a person in the classroom.

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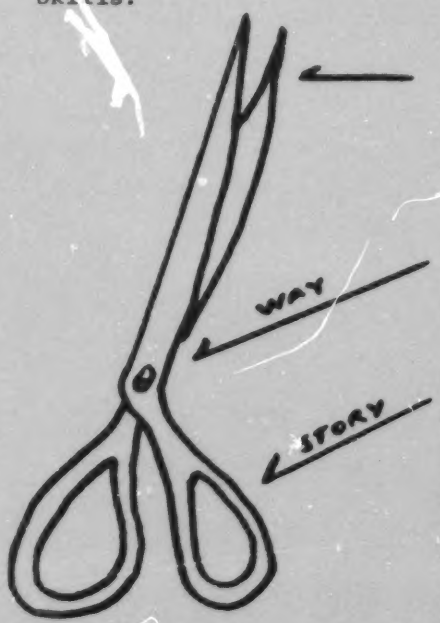
INTRODUCTION

This KIT, Teacher Self-Instructional KIT III, is the third in a series designed to assist classroom teachers in thinking through possibilities for religion study at elementary level social studies and in using the instructional materials developed by the Religion in Elementary Social Studies Project (RESS).

KIT I involved teachers in careful consideration of Supreme Court decisions affecting religion in public schools, various definitions of "religion," and some reasoning for teaching about religion in elementary schools. KIT II dealt with teacher characteristics, instructional techniques and materials, and some major goals for teaching about religion.

KIT III assumes that participants have studied the earlier KITS. It is not concerned with questions of WHY study about religion, but with specific classroom techniques and procedures. It is a HOW booklet. Participants will see HOW to teach about religion--ways which have proven successful in our field trials in Florida, California, Ontario, Delaware, and Pennsylvania. More important, participants can use sample lessons contained in KIT III with their own students and draw their own conclusions about the possibilities and feasibility of learning about religion in public school classrooms at the elementary level.

Before proceeding, let's take a minute to review 1) our definition of "religion" and its attributes (scissors diagram), and 2) our statement of major objectives in terms of Main Ideas, Main Concepts, Sensitivities, and Skills.



OVERT BEHAVIOR and REALIA--the "stuff" of religion. Acts and deeds, buildings, relics, rites, symbols, and objects which we identify as "religious," distinct from the secular.

LIFESTYLE ORIENTATIONS--the way people are and want to be in the world. The way they tell and live their stories as individuals and as communities.

WORLD-VIEW and COMMITMENT--the"handles" people have on life. World-view is the meaning people have made of life and beliefs about what is (sense of reality; what they hold as sacred, permanent, enduring). Commitment is the supreme values which people hold--the values for which they live their lives, and which express what they should do in life. World-view and Commitment are expressed in one's story.

The purpose of the instructional materials is to develop the following main ideas, main concepts, sensitivities, and reflective inquiry skills:

A. Main Ideas

1. The religious dimension has to do with worldview and lifestyle.

2. Worldview is a sense of reality from which a person and/or a community makes sense of life; this sense of reality is a belief about what is, and a commitment as to what ought to be.

3. Lifestyle is the way in which a person or a community moves, acts, and lives: lifestyle reflects worldview.

4. The religious dimension is manifested in both religious and nonreligious traditions.

5. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.

6. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in symbols, events, persons, documents, artifacts, rites, customs, beliefs, and ideas.

7. Religious communication is symbolic; it points beyond itself.

8. The religious dimension is universally manifest in human societies.

9. The religious dimension is both a personal and a community experience.

10. The religious dimension and culture are mutually interdependent.

11. Religious experiences and expressions change over time.

12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.

B. Main Concepts

STORY [worldview, commitment]

WAY [lifestyle]

Religious Concepts

Sacred Time	Myth	Religious Traditions
Sacred Space	Ritual	Religious Community
Sacred Literature	Ceremony	Religious Institutions
Sacred Objects	Celebration	Religious Adherents
Sacred Symbols	Religious Leaders	

Social Process Concepts

Diversity
Interaction
Change
Acculturation

C. Sensitivities

Developing self-concept

1. feeling free to make appropriate references to and statements about her own feelings, values, worldview, lifestyle, and religious and/or secular traditions

2. living openly by the commitments which his worldview and lifestyle entail

Developing empathy for others

3. appreciating the diversity of worldviews and lifestyles in human societies

4. supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

5. considering the values of particular traditions which are involved in decisions people make

D. Skills

1. relating one's knowledge and personal experience to the learning situation

2. participating in a real experience through
   - sense experience
   - simulation
   - field trips

3. considering a problem which needs
   - an explanation
   - a solution
   - a personal or societal response

4. developing and testing concepts, generalizations, and interpretations by
   - stating and checking hypotheses
   - acquiring information through
     - listening
     - viewing
     - interpreting graphic materials
     - reading
   - locating information
   - organizing information
   - comparing and contrasting
   - analyzing information
   - making associations

5. attaining concepts

6. attaining personal meaning of events and behaviors

7. applying generalizations and interpretations to make judgments

8. becoming sensitized through
   - exploring feelings and values
   - expressing feelings and values
   - empathizing
   - exploring implications and consequences

9. working with others effectively
   - social participation skills
   - creativity and expressive communications skills

Let's also remember that RESS is centered on the emotional and intellectual development of the child in our multi-religious and multi-ethnic society. The instructional materials for each Level are designed and sequenced given 1) the general social studies curriculum content from grades K to 6, 2) the logical structure of learning about religions as we have defined it in our Main Ideas and Concepts, and 3) research findings on children's educational and social development.

The Project has produced and field tested three modules on each of six grade levels. A module centers on the development of a main idea. Each module consists of four to six sequential learning encounters which develop concepts and organizing ideas related to the main idea. An encounter usually provides activities for one or two days of classroom instruction. In this way, a module may be completed in one to two weeks.

Each grade level of three modules contains:

*a teacher's guide with general and behavioral objectives, teaching strategies and resources, and background information

*packets of multi-media learning materials which include: slide series, audio cassettes, student reading books, student activity books, sort cards, picture sequence cards, data analysis and retrieval charts

The diverse media is used not only to sustain student inquiry and interest. They are also employed because they most effectively portray the religious behavior, artifacts, symbols, lifestyles, and worldviews of individuals, groups, and religious traditions in our pluralistic national and world community.

GENERAL OBJECTIVES FOR KIT III

After reading the material contained in this KIT, each participant will be able to:

1. Recall the definition of "religion" and the attributes of "religion" employed by the Project for curriculum design purposes.

2. State logical relationships between the definition of religion and the statement of Major Objectives for the Project--the Main Ideas, Main Concepts, Sensitivities, and Skills.

3. Discern the logical flow in RESS curriculum materials from 1) the definition of religion and the rationale for teaching about religion in elementary school social studies to 2) the stated objectives and 3) the teaching methods and materials employed.

4. Compare and contrast the major objectives, the teaching methods, and the instructional materials of RESS with the participant's conception of learning.

5. Compare and contrast the major objectives, the teaching methods, and the instructional materials of RESS with the participant's conception of the rationale, objectives, and classroom procedures of elementary school social studies.

6. Make a personal judgment as to whether or not the participant would, as an elementary school social studies teacher, use these materials and teaching strategies in the classroom, and to state the grounds for that personal judgment.

I EXEMPLARY LESSONS FOR LEARNING ABOUT RELIGION: LEVELS I, II, and III*

The curriculum designers for the RESS Project have assumed that the purpose of study about religion in elementary school social studies is the same as for the study of any social and personal phenomenon. Students want to make meaning of social reality and religion is part of that social and cultural reality. Education involves growth and one facet of growth promoted in children's social education ought to be the ever broadening of that social reality by exposure to and reflection upon greater diversity of religions and religious experience. This is no different than exposure to and reflection upon other kinds of social and cultural realities in the education of children.

In the objectives sought and in the instructional methods employed, teaching about religion and religious experience is another strand in a multi-faceted strand of concepts, experiences, and concerns which constitute the social education of a child in a pluralistic culture and in a world community with remarkable diversity.

The objectives selected for study and the methods employed in instruction for teaching about religion are based upon the same body of research findings and folklore as are the other strands in a child's social education. Students want to have experiences, individually and with others. They want to make meaning of their experience and to understand the experiences (the STORIES and the WAYS) of others in their expanding sense of community. This will to meaning, or "will to learn", as an intrinsic motive was a major guideline in the design of materials for learning about religion. As Jerome S. Brunner observed:**

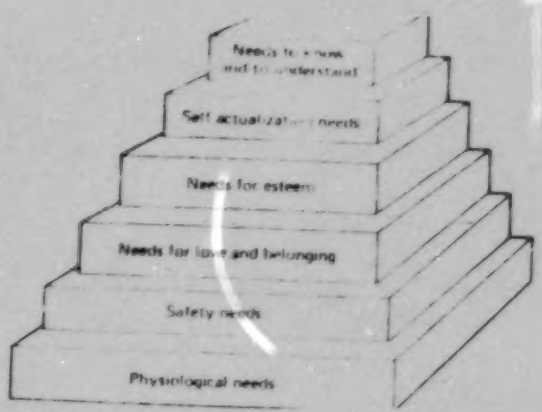
In addition to these intrinsic motives which Brunner sets forth, study about religion needs to tie into the developmental concerns of children. In recent years, cognitive psychologists have delineated developmental sequences which are insightful for curriculum developers and for teachers. Piaget found that

*In most cases brief video-tapes of teachers and students using these lessons in the Tallahassee field test schools are available. Contact Dr. Daniel Isaacs, Division of Instructional Service and Research (DIRS), Florida State University, Tallahassee, Florida 32306.

**Jerome S. Brunner, Toward a Theory of Instruction (Cambridge: Harvard University Press, 1966), p. 128.

human beings, through assimilation and accomodation, acquire increasingly complex cognitive structures and ways of thinking about the world. His developmental sequence underscores the importance of direct action paving the way for concrete thinking operations, and those concrete thinking operations paving the way for formal (logical, propositional) operations. Since so much of a full appreciation of religion and religious experience is abstract, Piaget's work offers insights on approaches necessary to fruitful religion study by young children. Building upon Piaget's work, Lawrence Kohlberg has researched the value (or moral) development of children and he has delineated a developmental sequence (paralleling Piaget) which yields insights which are helpful. And most recently, Robert Selman has used the work of both Piaget and Kohlberg in the study of empathy ("role-taking") as a development in the growth of human beings.

Beyond the work of cognitive psychologists, the writings of humanistic psychologists are useful in building instructional materials for learning about religion. Their work reminds us that human needs are the basis for learning. Effective learning ties to the concerns and needs of learners, as well as to their developmental stage. Curriculum designers and teachers dealing with religion need to be concerned about matters of student self concept and the child's need to make sense of personal experiences and of personal feelings. In this connection, we have found the hierarchy of needs delineated by Abraham Maslow to be useful. Maslow notes that persons have a drive to fulfill certain needs before others and that only as lower, more basic, needs are satisfied will persons seek to satisfy "higher" needs.*



* Abraham Maslow, Motivation and Personality (New York: Harper & Row, Publishers, 1954), pp. 80-93.

The insights from these psychologists are useful in setting instructional priorities and in designing experiences for children. But together the curriculum designer and teachers dealing with religion study must act upon several "tried and true" guidelines:

--Helps students in their search for meaning and answers to their inquiries, rather than serving as the repository of all knowledge and answers;

--Stimulates students' motives to understand and to relate to others sensitively and tolerantly;

--Establishes a classroom climate where children can question, explore relationships, and seek meaning and develop values without fear of ridicule or undue risk;

--Facilitates classroom inquiry of various points of view, values, and cultural systems helping students to affirm others' values;

--Affirms student values while helping them understand their personal story and ways with probing questions, sensitively posed;

--Provides diverse ways of experiencing pluralism in the local community and in the world; and helps students to find ways to participate in others' experiences and beliefs.

--Helps students develop their methods for thinking about religions and dealing with information about various stories and ways

The remainder of this KIT contains a variety of instructional lessons for learning about religion. Following the assumptions and concerns explicated earlier, these lessons are organized into six major categories. Each category is defined by the central objective sought by the teacher and curriculum designer:

A. Experiencing
B. Cognitive Skills
C. Attaining Concepts and Main Ideas
D. Finding Personal Meaning
E. Sensitivity: Self-concept and Empathy
F. Participating with Others

A. EXPERIENCING

The first learning activity, which is vital as a beginning point in instruction and is woven throughout instructional sequences, is personal experience. Experience is the initial level of awareness --simply to be conscious of something. As a beginning point in instruction this involves doing something which will provide a new experience which evokes curiosity (new experiences for the child) or broadens a perspective through sharing past experiences or participating in others' experience. This includes activities where children are gathering information by trying something out (i.e., a new way to bake bread, another's wedding celebration), trying something on (i.e., a piece of clothing,

a new process for thinking about nature), and trying to get the feel of something (i.e., a new game, another's style of making decisions).

For learning about religion, experiencing involves three kinds of events:

1) Concrete sensory experience (experiencing overt behavior, using the realia of religious traditions).

- Growing corn
- Baking bread
- Tasting spices
- Using religious toys
- Burning incense
- Dancing and listening to music
- Simulating religious celebrations and rites
- Role-playing situations
- Making objects and artifacts
- Playing others' games
- Messing about activities in learning centers (i.e., messing about with diverse travel brochures on an unfamiliar city to get a feel for that city; messing about with travel literature a visitor might get about one's own community)

2) Recalling and sharing personal experiences (relating personal experiences to others in the class). Sharing personal events involving other people, religious events, places, persons, and objects.

3) Sharing in the experiences of others (story telling and listening).

Two brief excerpts from the RESS instructional materials are illustrative of these kinds of EXPERIENCING activities.

Level II: Part of a Lesson on Religion and Native Americans at Ocmulgee (Macon, Georgia)

To sensitize the children to hunger, and thus help them to understand the importance of a successful corn crop to the Mound Builders, ask the following questions:

- Have you ever been hungry?
- What did it feel like?
- Have you ever been so hungry that you had a pain in your stomach?/had a headache?/were dizzy?/ were nervous or irritable?/were very weak?

For a further sensitizing experience related to hunger, read to the children from Ann Nolan Clark's beautiful free verse story of a Navajo girl, Little Herder in Winter.
Ask the children:

- Have you ever been as hungry as Little Herder was--for days or weeks?
- What did her father do to get money for food?
- How did that make her mother feel?
- How might you get food if you had no money? (food stamps, free lunch program, go to friends, . .)

Have the class name as many corn products as they can think of. Record the list for all to see.
A table could be arranged for displaying a variety of corn products brought by the children from home.

Make cornbread with the children.

To have children understand the factors involved in growing food, discuss with the children what elements are needed to make plants grow (soil, sun and water). Ask the children what they think would happen if one of the elements were missing. Conduct an experiment by providing four containers, corn seeds, water and soil. Set the containers up and label as follows:

Containers A: seeds, soil, water, sun
B: seeds, soil, water
C: seeds, soil, sun
D: seeds, sun, water

Keep a chart to show the growth of the seeds, the length of time it takes them to sprout and the elements needed for the seeds to grow.

Level I: A Lesson on Passover

KNOWLEDGE

Concepts: story, celebration

Organizing Idea: Every celebration has a story.

SENSITIVITIES: appreciating the diversity of world views and lifestyles in human societies

supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

BEHAVIORAL OBJECTIVES: Given a set of six picture sort cards (RESS materials), the child will be able to group pictures of the story of Hebrew freedom and pictures of the Passover celebration.

The child will be able to role play the Passover celebration.

MATERIALS NEEDED: RESS activity books: Special Times, pages 10-12
RESS audio cassettes: "The Jewish Passover Celebration" and "The Story of Hebrew Freedom"
scissors
tasting trays

PREPARATION: Prepare one or more tasting trays as appropriate for your class and the procedure you will use to allow each child to taste each food.

Each tasting tray is to include the following items:
- a bowl of salt water (symbolic of tears)
- sprigs of parsley (to be dipped in the salt water)
- pieces of hard-boiled egg
- matzah (symbolizing the hurried escape from Egypt)
- horseradish and toothpicks (symbolic of the bitterness of slavery)
- small cups of grape juice (symbolizing God's promise)

INTRODUCTION

relating knowledge or real experience to the learning situation

T: Do birthday celebrations have any special foods? What? Other celebrations besides birthdays have special foods too. On Passover, Jewish families have a dinner with many special foods. We're going to taste some of them today.

stating hypothesis

T: What is this? (Allow guesses.)
This is a kind of bread.
It has a special Jewish name -- matzah.

How is matzah different from regular bread? Why do you think matzah is flat?

acquiring information through listening

Matzah is made from unleavened dough.
Unleavened dough does not rise.
It can be baked as soon as it is mixed.
Matzah is flat bread.

Regular bread is made from leavened dough.
Leavening or yeast makes bread dough rise.
The leavened dough rises very slowly.
One must wait for the bread to rise before baking it.

Matzah is a very important food at the Jewish Passover celebration.
We can taste some matzah and some of the other special foods.

participating in a real experience through sense experience

Present tasting trays.
Each child should be invited to taste each food.
Name each food.
After the tasting, discuss the flavors and the children's preferences.
Draw the following chart on the chalkboard or newsprint and have the children direct you in filling it in.

Food	Taste	Good or Not Good

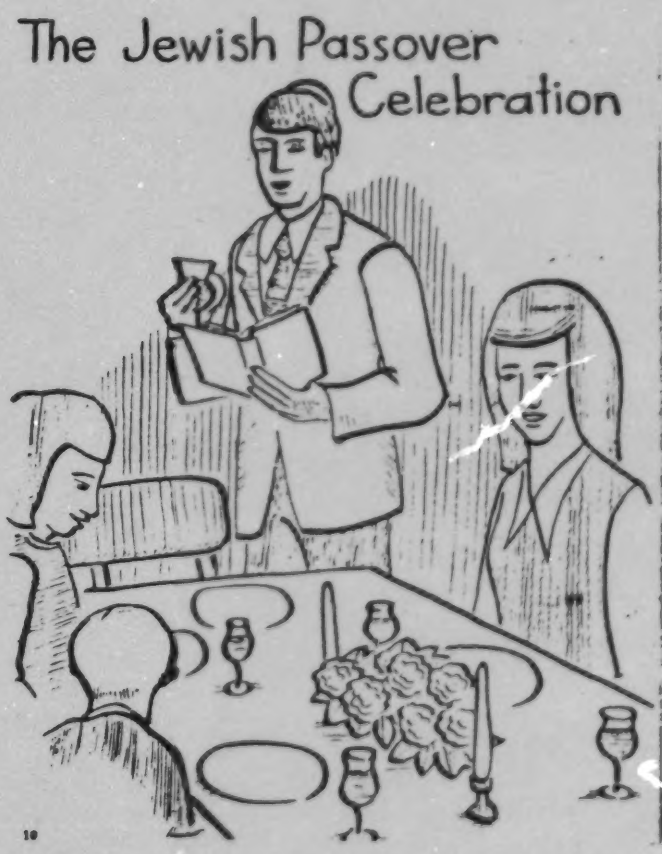
DEVELOPMENT

stating hypothesis

T: Do Jewish people eat only good-tasting foods for Passover? Why do you think Jewish people eat some things on Passover that do not taste good?

Let's learn more about the celebration of Passover.

(Children proceed to various inquiry activities which include experiencing the following story and role-play)



RESS AUDIO CASSETTE: "The Jewish Celebration of Passover"

At Passover Jewish people eat matzah for a special reason.
At the Passover celebration, no leavened bread may be eaten.
At Passover, Father and the children search the home for any leavened bread.
They look in every corner and inside every cupboard and on every shelf
to be sure no leavened bread has been left about.
Every crumb of leavened bread is taken out of the house.

Meanwhile Mother has been cooking a wonderful Passover dinner.
She sets the table with special Passover dishes and special foods.
At Passover each food has a special meaning.
Each person will drink some wine or grape juice too.
Some of the special foods taste good. They help Jewish people remember good
times in the story of their people.
Some of the special foods do not taste good. They help Jewish people remember
the sad times in the story of their people.

The family gathers around the table.
They read special prayers for Passover.
The youngest child in the family asks Father a question about Passover.
She has practiced it all week for she wants to say it in Hebrew,
the language of the Jewish people.
She asks "MAH NISHT AHOH HALAILOH HAZEH?"
This means "Why is this night different from all other nights?"
Then her father reads her the story of Passover.

RESS AUDIO CASSETTE: "The Story of Hebrew Freedom"

The ancestors of the Jewish people were the Hebrews.
Long, long ago the Hebrews lived in Egypt.
They were slaves there.
They had to work for the Pharaoh who ruled Egypt.
The Pharaoh made them work long hours in the hot sun.
This was a sad time for the Hebrews.
They wanted to be free.

God promised the Hebrews that they would be free in a new land.
He asked Moses to be the leader of the Hebrews.
God told Moses to say to the Pharaoh, "Let my people go"
But the Pharaoh would not let the Hebrews go free.
So God sent the Angel of Death to Egypt.
But first, God warned the Hebrews to put a mark on the doors of their homes.
The Angel of Death saw the marks of the doors of the Hebrews.
The Angel passed over the Hebrews homes without harming them.
But the Angel of Death came to the homes of the Egyptians.
In the Egyptian homes, many children died.
The Egyptian people begged the Pharaoh to send the Hebrews out of Egypt that very night.

Pharaoh ordered the Hebrews to leave right away.
They packed their belongings and they took the bread they would need
to start the long journey.
But there was no time to leaven the dough or to wait for it to rise.
This night they would have to be satisfied with flat bread.
Moses led the way out of Egypt toward the land God had promised them.
But the Pharaoh and his army chased after them.
God helped the Hebrews get away.
The Hebrews were free at last. How happy they were!
God had kept his promise.

demonstrating comprehension of concepts, organizing idea, and sensitivities through role play

Role play the Passover celebration using the sort cards as cues.
Divide the children into "families" of five or six.
Assign the roles: father to conduct the search for the leavened bread and tell the Passover story from the sort cards
youngest child to ask the question
mother and other children and relatives
Each group should arrange themselves around a table.
Give some matzah and cups of grape juice to each group.
Use a pantomime warm up activity so that the children can go through the motions and "get the feel of it."
Or have one group run through a demonstration of the action.
Direct the action:
Begin by gathering up all the crumbs of leavened bread.
The "fathers" should lead the search.
The crumbs are to be taken out of the room.
The "mothers" set the tables.
Pass the matzah around the table. Everyone eats a piece.
Every one drinks some grape juice.
The "youngest child" asks, "Why is this night different from all other nights?"
"Father" responds by telling the Passover story from the picture cards.

becoming sensitized through exploring feelings, expressing feelings, empathizing

T: How do you think Jewish people feel at their Passover celebration?

B. COGNITIVE SKILLS

One of the reasons for placing Experiencing first was to stress the need for students to have some concrete basis for reflection and inquiry. Another reason was that through experiencing students will increasingly generate their own questions for reflection and inquiry. Experiencing is at the core of one's understanding of a subject and in developing autonomy as a learner.

The second order of instructional activity, Developing Cognitive Skills, is also directed toward autonomy by helping students learn various thinking operations. Religion study is a learning activity which should help students generate their own questions and should help them become increasingly competent in answering those questions. In this way, religion study fosters reflective autonomy and does not seek to impart a body of "right answers." It seeks to help in the search for understanding and meaning.

The various noun-names for thinking operations are region and would make a complete listing a long and difficult chore. But the core skills important to understanding religion and religious experience for young students are listed in our statement of objectives. These skills include listening, defining problems, forming and testing hypotheses, organizing information, analysis and synthesis, drawing inferences and making associations. But since religion study is part of a child's social education, such study offers many opportunities to practice skills learned in other contexts. For example, instructional activities in learning about religion involve map reading, reading comprehension, speaking, vocabulary development, and library skills.

Each of the lessons in the RESS material involve the development of cognitive skills. The following excerpts from lessons in Level II are illustrative.

Level II: Hypothesis Testing Using Data On Native Americans And Their Traditions

This encounter opens the inquiry about the Mound Builders by examining clues to the prehistoric culture of the Ocmulgee Indian settlement near the present day city of Macon, Georgia. Children are provided with many opportunities to use the clues to make reasoned guesses about how and why the Indians built the mounds. The first encounter should leave the inquiry open. Reasonable guesses rather than "right" answers are the goal. As the module develops the children will receive further information so that they can check their "guesses" and develop understanding.

interpreting graphic materials

Present RESS slides 1 through 4. Encourage a variety of guessing about what the mounds could be. In slide #4, the wooden doorway provides a clue that the mounds might be manmade. You might need to reshow the slides several times in order to get some imaginative guesses. (Some guesses from the pretest situation were: "igloos," "forts," and for slide #4, "entrance to a mine shaft.")

hypothesizing

T: These mounds were built by Indians who lived long ago in Georgia in the southern part of our country.
What materials do you think the Indians used to build them? (earth)
What tools do you think they used to build them?/Would they have had bulldozers and steam shovels to move the earth?/What tools might they have used to dig up the earth and move it into big piles?

Some of the mounds are as long as a football field.
Some are as high as a four story building.
Do you think one family of Indians could build a mound that big all by itself without any modern machinery? Or would they need lots of help from other Indians?

Distribute copies of activity book to each pupil.

acquiring information

T: We'll use this book to find out how close your guesses were about how the Indians built the mounds.
Look at the picture map on page 2.
The town where the mounds were built 1,000 years ago looked something like this.

What do you see in the picture of the town? (mounds, buildings, cornfields, river, forest, ...)

attaining a concept (temple)

Think of the photographs of these same mounds that we saw in the slides.
How are the mounds in the picture map different? (There are buildings on top.)
The buildings on top of the mounds are called temples. (Write "temples" on chalkboard.)
How many temples can you find in the drawing? (three)
Where are the three temples? (on top of the mounds)
Where are the people's homes? (around the mounds)
A temple is a special place.
A temple is not a home.
A temple is not a place for a family to live.

hypothesizing

What do you think the temples are made of?/What materials were used to build them? (wood)
Suppose the temples had been made of stone.
Could stone temples last 1,000 years? Why?/Why not?

acquiring information

Open your book so that you can see pages 3 and 4 together.
What are the Indians in the drawing doing? (digging earth, carrying it, dumping it, cutting trees)
What tools are they using? (picks, baskets, axes)

checking hypotheses

What materials are they using? (earth (clay), wood)

Level II: Comparing and Contrasting Religious Traditions

INTRODUCTION

The neighborhood slametan is the core Javanese ritual. It is a communal feast which mixes animistic beliefs in the spirits of dead neighbors and ancestors with Islamic chants and prayers. According to Javanese tradition, at a slametan the neighborhood spirits partake of the odors of the incense and of the spicy foods. These odors, along with the sound of the chanting of prayers from the Koran, and the participation of many guests, calm the spirits and restore equilibrium to the neighborhood.

The teacher might set the stage for introducing the Module while the children are outside the room by burning some incense and putting the Javanese record on the record player. As the children enter the room, she should ask:

participating in a real experience

T: What do you smell? (incense)
Have you ever smelled it before? Where? (Incense is burned during Catholic Benediction Celebrations. Many contemporary families have incense in their homes.)

making associations

If you had been born in Java, you would have learned the smell of incense when you were very young. Incense is burned on many important occasions in Java.

acquiring information through interpreting graphic materials (using maps and globes)

Where is Java?
Let's find it on the globe.

If you have several map and globe centers the children should be assigned to one of them now.
Use a globe to locate Java in relation to the United States.
The correct directional terms (north, south, east, west) should be used rather than "up," "down," "above the equator," "below the equator."
Guide further observation by asking:

T: What else can you find out about Java from looking at the globe?
(It is an island. It is part of Indonesia. It is south of the equator. It is about the size of our state of North Carolina. It is south of India)

Use a flat primary map of the world to derive the same geographic concepts. Introduce the map by placing it on the floor or a table top. (It may be posted on the wall after the children have derived the concept.) Several maps would allow the children to work in small groups to discover relationships.

T: What happens when you are very sick?/What do your parents do to help you get well?
We're going to see a story about a little Javanese girl who was very ill. Watch to find out what her parents did to help her get well.

DEVELOPMENT

Present RESS slide series-tape presentation: "A Name Changing Slametan."
After the children have viewed the slides, ask:

checking hypothesis

T: What people helped Siti to get well and stay well? (mother, father, dukun, doctor, name chooser, prayer leader, neighbors.)

analyzing information

For more directed information analysis of the slide series, reshow the slides without the narration and ask the questions given in the Extending Experiences before continuing to page 2 of the activity books.

Distribute activity books. Direct attention to page 2. Read the directions with the children. After they have completed the activity, check their responses with them.

EVALUATION

analyzing information

Direct attention to page 3. Read the page with the children.
Give them time to select each answer independently.

Quickly check the responses with the entire class.
Then continue with page 4 by asking:

making comparisons

T: How is this page different from the one you just completed?
How is the title different?
Find the words that are different on line one. (New Fire Ceremony)
Find the words that are different on line two. (New Fire Ceremony)
Do you think your answers will be different this time?
Complete the activity sheet just as you did the last one.
This time make sure your answers tell about the Temple Mound Builders.

T: Why are your answers different on these two activity sheets?
In what ways are the Temple Mound Builders and the Javanese alike?
(Both believe in some kind of spirits. Both have ways of gaining the good will of their spirits. Both give offerings to their spirits. Both have important foods.)

In Java

Draw a line under the right answer to each question.

1. The most important reason for a <u>ritual</u> is
   - to grow corn.
   - to eat good food.
   - to quiet the spirits.

2. At a <u>ritual</u> the most important food is

3. For the spirits there is

4. The best way to please the spirits is

In the Moundbuilders' Town

Draw a line under the right answer to each question.

1. The most important reason for the <u>New Fire Ceremony</u> is
   - to grow corn.
   - to eat good food.
   - to quiet spirits.

2. At the <u>New Fire Ceremony</u> the most important food is

3. For the spirits there is

4. The best way to please the spirits is

Level II: Skill Development While Studying Religion in Java

INTRODUCTION

participating in a tasting and smelling experience

Divide the class into as many groups as you have taste trays. Give each child a plastic spoon and a paper cupful of applesauce. The children should first smell the various spices: cinnamon, nutmeg, mace, and pepper. The spices can then be tasted by sprinkling a bit of each one on a spoonful of applesauce. Pepper could be sampled on a shred of lettuce or a bit of tomato.

DEVELOPMENT

Direct the children to take out their activity books on Java and open them to page 5.

T: Put your finger on Java.
Java is one of the islands of Indonesia.
Sometimes people call Indonesia the "Spice Islands."

making inferences

Why do you suppose that is?

Cinnamon, nutmeg, mace, and pepper grow in Java.
People come to Java from all over the world to buy these spices.

Read the title of the map. (The Spice Trade)
What do the arrows on the map tell us? (how traders came to Java to buy spices)

Put your finger on Asia.
Use your finger to trace the arrow that shows how people came from Asia to Java.

Put your finger on the Middle East.
Trace the arrow that shows how traders came from the Middle East to Java to buy spices.

Put your finger on Europe.
Trace the route that traders traveled from Europe to Java for spices.

OPTIONAL: Have several primary globes available.
Divide the class into as many groups as you have globes.
Each group should work together to locate Indonesia by using their fingers to "travel" westward from the United States, across the Pacific Ocean and south across the equator. They should then find Java in Indonesia and locate Asia, the Middle East and Europe in relation to Java.

reading for a purpose

T: Many of the people who came to Java for spices stayed to live.
They brought new ideas from Asia, from the Middle East, and from Europe.
Let's read to find out how these ideas are part of the Javanese tradition in the town where Siti lives.

Distribute read-along books, Javanese Traditions.

interpreting graphic materials

T: Turn to page 1.
Let's read the title together. (The Old Javanese Tradition).
What are the people in the picture doing?
What kinds of mountains are in the picture? (volcanoes)
Let's read together to find out about the old Javanese tradition.

reading for information

"From her house, Siti can see rice fields and volcanoes.
Long ago people in Java believed there were spirits in the volcanoes.
They believed that angry spirits could make the volcanoes erupt.
They believed that other angry spirits could ruin their rice crops.
They started to hold slametans to keep the spirits quiet.
Today people in Java still believe in spirits.
They still hold slametans just as they did in the old Javanese tradition."

recalling information

T: What sometimes happens to volcanoes? (erupt)
What do the Javanese do to keep the spirits in the volcanoes quiet?
(hold slametans)

interpreting graphic materials

T: Look at page 2
Let's read the title together. (The Hindu and Buddhist Traditions).
What is unusual about this elephant statue? (in upright sitting position)
Let's read to find out about the Hindu and Buddhist traditions in Siti's town.

reading for information

"Many people came to Java from Asia.
Some of the people brought ideas about the Hindu tradition.
Others brought ideas about the Buddhist tradition.
In the center of Siti's village there is a shrine.
The elephant statue has a Buddhist name and a Hindu name.
People in Siti's town believe there is a spirit in the shrine.
They come to the shrine to ask the spirit to help them.
Ideas from the Hindu tradition and from the Buddhist tradition are mixed together in this shrine.
They are part of the Javanese tradition today."

recalling information

T: The elephant tells about how many traditions? (two)
Name the traditions. (Hindu, Buddhist)

interpreting graphic materials

T: Look at page 3
Let's read the title together. (The Islamic Tradition)
What are the people inside the building doing?
What are the people outside the building doing? (beating drum, putting on sarongs, removing shoes)

making inference reading for information

Why do you suppose they are doing these things?
Let's read together to find out about the Islamic tradition in Java.

"Some people came to Java from the Middle East.
They brought ideas about the Islamic tradition.
Today many people in Siti's village follow the Islamic tradition very closely.
They chant Islamic prayers five times every day.
The drum is calling people to prayer in the mosque.
They believe it is best to pray together at their village mosque.
The men will put on sarongs before they enter the mosque.
They will leave their shoes outside."

recalling information; revising inferences; noting differences.

T: What do people do inside the mosque? (pray, chant)
Why do you suppose they take off their shoes and put on sarongs to enter the mosque? (way to show respect for this special place.)
How is the mosque different from the village shrine? (It is Islamic)

interpreting graphic materials

T: Look at page 4
Let's read the title together. (The Dutch tradition)
What do you see in the picture?
Let's read to find out about the Dutch tradition in Java.

reading for information

"At one time Java was ruled by the Dutch.
Dutch people came to Java from far off Europe.
They brought Dutch ideas about schools and hospitals.
They had other ideas about how government could help families.
The people of Java took some of these ideas.
Today they are part of the Javanese tradition."

listing and labeling

T: What are some of the traditions that came to Java from other countries?

List responses on chalkboard:

Traditions
Hindu
Buddhist
Islamic
Dutch

Distribute the Java activity books to the students.

using a map to make associations

T: Turn to the map on page 5.
Where did the Hindu and Buddhist traditions come from? (Asia)
Copy these words (indicate Hindu and Buddhist) on your map above Asia.
These are both religious traditions which were brought to Java from Asia.

Where did the Islamic tradition come from? (the Middle East)
Copy the word Islamic above the Middle East.
This is the name of the most important religious tradition in Java today.

Where did the Dutch tradition come from?
Copy the word Dutch above Europe.

EVALUATION

T: What does your map tell you about the Javanese tradition? (many traditions from many countries are part of it)

re-labeling

Can you think of a different title for the map? (The Many Traditions of Java, How Other Traditions Came to Java).

In Siti's village what place tells us about the Buddhist tradition? (village shrine)
The Hindu tradition? (same village shrine)
The Islamic tradition? (the village mosque)
The Dutch tradition? (schools, hospitals, . . .)

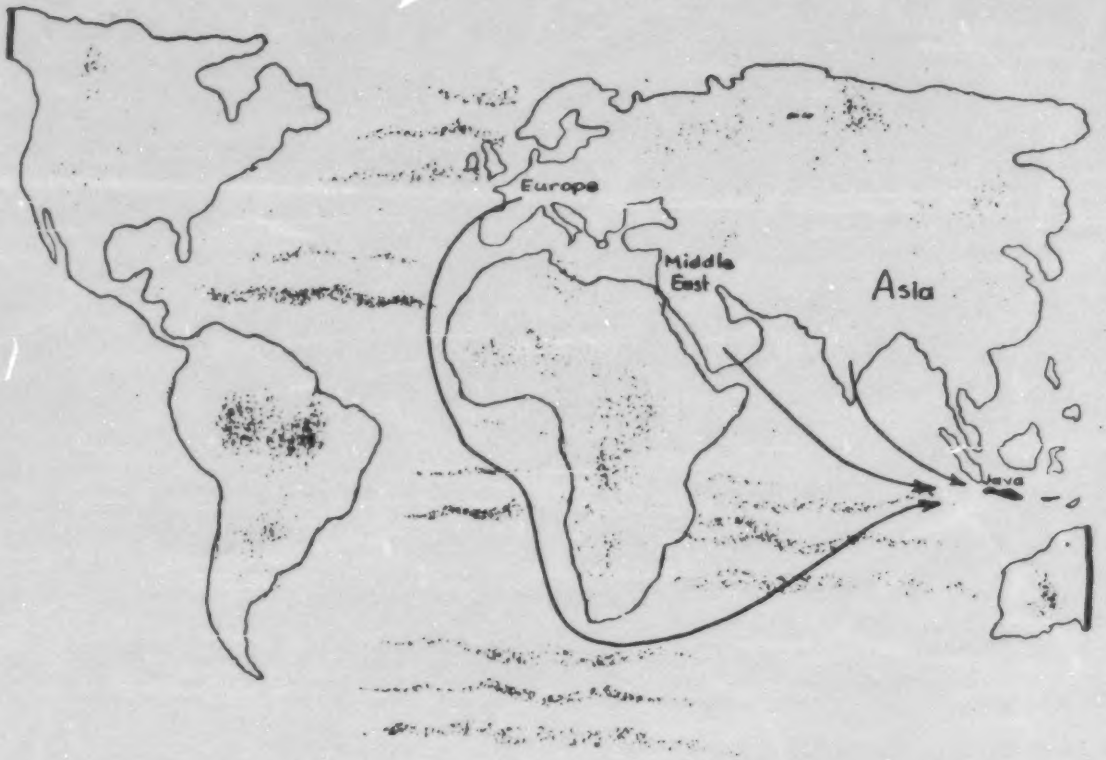
Direct the children to turn to page 6. (below)
Read the page with them and provide time for them to record their answers independently. The completed page might be used to discuss the differences between the Mound Builders and the Javanese traditions. Encourage the children to give sound reasons to support their statements.

using prior knowledge to make comparisons (1-4) and to form a generalization (5)

Write yes by each sentence you think is right.
Write no by each sentence you think is wrong.

___1. People from other countries brought new ideas to Java.
___2. People from other countries brought new ideas to the Mound Builders.
___3. Many different traditions are part of the Javanese tradition.
___4. Many different traditions are part of the Mound Builders tradition.
___5. People sometimes change their ways when they get new ideas from people with other traditions.

The Spice Trade



C. ATTAINING CONCEPTS AND MAIN IDEAS

Just as certain cognitive skills are useful in learning to think reflectively, so there are specific concepts and main ideas which have been developed by religion scholars for understanding religion and religious experience. From the research these scholars, the RESS curriculum designers, selected the most important concepts and main ideas which could be learned and used by children at their developmental stage. These concepts and main ideas are interwoven throughout the curriculum, Levels I through VI, so that children who study that curriculum sequence will learn a set of analytical concepts and a structured understanding of religion as an aid to further inquiry and growth in experiencing religion in diverse social settings.

The main concepts used in the RESS materials are listed in the Project objectives. A concept is a mental image, a way of categorizing events, objectives, symbols, etc., which have a common element. They are taught in order to organize information and experience, and as symbols to aid in thinking and in conveying meaning about religion and religious experience.

The main ideas used in the RESS materials are also listed in the Project objectives. A main idea is a general statement about the nature of religion and religious experience which is derived from the research of religion scholars and which, like the main concepts, is useful in understanding the nature of religion and the function of religion in the lives of individuals and in cultures.*

Both concepts and main ideas are developed with children out of the kinds of experiences noted in Section "A" of this KIT. The sample lessons which follow are illustrative of the way in which concepts and main ideas are used. The first sample lesson is reprinted below with the full statement of objectives which are provided in the Teachers' Guide to all of the Project's materials. To conserve space here, we have omitted the explanatory notes for teachers, the extending experience suggestions, and the annotated teacher and student bibliographies (Resource Guides) which are also provided in the Guides for teachers.

Level I: Demonstrating the Attainment On "Story" and "Celebration"

KNOWLEDGE

CONCEPTS: story, celebration

ORGANIZING IDEA: Every celebration has a story.

SENSITIVITY: appreciating the diversity of world views and life styles in human societies

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* Main ideas, coming from scholarship in religion and being set in the Project objectives, stand in contrast to those learning activities which seek to help students to develop a personal knowledge (see Section "D") of religion and religious experience based upon the learner's developing understanding of his/her experience.

BEHAVIORAL OBJECTIVES: Given a set of six picture cards, the child will be able to group pictures of the story of Buddha's tooth and pictures of the Perahera celebration.

The child will be able to role play the Perahera celebration.

Given a worksheet showing pictures about a birthday and Perahera (RESS materials), the child will be able to draw a circle around all the pictures which tell about a story and put an x on all the pictures of celebrations.

MATERIALS NEEDED: RESS activity books: Special Times, pages 6-9.
Story and Celebration envelopes from ENCOUNTER 1
RESS audio tape: "The Story of Buddha's Tooth" and "The Buddhist Perahera Celebration"
scissors
rhythm instruments
small boxes, or books, and strings for role play.

INTRODUCTION

relating knowledge or real experience to the learning situation

T: Have you ever lost a tooth?
What did you do with it?
How did you celebrate losing your tooth?

DEVELOPMENT

T: We're going to listen to a story about a very important tooth.
This wonderful tooth belonged to a prince who lived in India long, long, ago.
This is a story that Buddhist parents in India and Ceylon tell their children.

acquiring information through interpreting graphic materials.

Locate India and Ceylon on a globe and a wall map.

Distribute, or have the children take out, their activity books, Special Times.
Direct attention to page 6.
Instruct the children to look at this picture as they listen to the story.

acquiring information through listening

Play the RESS audio tape, "The Story of Buddha's Tooth."

Role play the story of the princess's flight to Kandy with Buddha's tooth.

RESS AUDIO CASSETTE: "The Story of Buddha's Tooth"

Prince Buddha was a remarkable child for as soon as he was born,
he was able to talk and walk.
When he grew up, Buddha gave away all his riches.
He taught people to be gentle and kind to every living thing.
He was so good that people who loved him called him Blessed One.

After Buddha died, some of his teeth and bones were saved.
Every important king in India wanted to have a tooth or a bone
for his own shrine.
One king was able to get one of the Buddha's teeth.
But he was afraid someone would try to take it from him.
So he called his daughter, the princess.
He told her to carry the tooth to safety in a distant city.

But the Princess was afraid someone would see the tooth.
So she hid it in her hair.
She fled on an elephant to the city of Kandy in Ceylon,
a beautiful island near India.
A beautiful temple was built there for the tooth.
The tooth is kept in a golden shrine in the shape of a bell.
The shrine is covered with jewels and rests on a silver table.
The temple is called the Temple of the Tooth.

T: Buddhists in Ceylon still remember the story of how the princess brought the Buddha's tooth to Kandy.
Every year they have a celebration in honor of the tooth.

acquiring information through interpreting graphic materials.

T: What do you see in this celebration?
Does it look like some kind of procession or parade?
Why is a procession a good way to celebrate the story of the princess and the tooth?

Instruct the children to look at this picture as they listen to the story.

acquiring information through listening

Play the RESS audio tape, "The Buddhist Perahera Celebration."
Role play the celebration.

RESS AUDIO CASSETTE: "The Buddhist Perahera Celebration"

Every year during Perahera, the festival which honors Buddha's tooth,
people come from all over India and Ceylon to the city of Kandy.
At the boom of a gun, the procession begins.
It starts off from the Temple of the Tooth in two sections.

A white carpet is rolled out for the temple elephant to walk upon.
His gray skin is painted in beautiful designs
and on his back he carries a gold and silver seat.
Two other elephants walk on either side.
Their backs are spread with the Princess's royal blue cloth
and they carry cases of jewels.

Next come the wonderful Kandy dancers
whirling to the bear of the drums and cymbals.
Every now and then the procession stops
so that the Kandy dancers can dance even faster.
They are followed by many chiefs and temple priests and attendants.
At Kandy's lovely artificial lake, the two parts of the procession meet
and circle its grassy banks three times.
At last the procession returns to the Temple of the Tooth.

demonstrating concept attainment

Distribute scissors.
Give directions for cutting page 8 from the activity books and then
cutting the six pictures apart.
Instruct the children to put the story pictures into their Story envelopes
and the celebration pictures into their Celebration envelopes.
Check their groupings as they are working.

Level II: Learning About Types or Leadership in A Traditional Native American Culture

review and transition

T: Suppose you lived in the town at Ocmulgee 1,000 years ago.
What kind of work would you do? (build and repair mounds, farm, ...)
What ceremony would you take part in when the old fires were put out? (New Fire Ceremony)

focusing on the area of inquiry: community leaders

Today we'll see some more slides about some special people in the Mound Builders community. Try to find out why these special people were important.

acquiring information

Present RESS slide-tape presentation: "Community Leaders."

analyzing information

T: What important people did you see? (priests, chiefs, farmers, workers, etc.)
Which people were the leaders? (priests, chiefs)
What did the chiefs do at their meetings in the earthlodge? (planned work)
What did the priests do for the community at the mounds? (held ceremonies)

"Community Leaders Script"

49. Module on the Mound Builders, Encounter 3

50. Tape narration for the slide series, "Community Leaders."

51. (Announcer's voice)
At the Ocmulgee National Monument Park near Macon, Georgia, visitors may see Indian mounds which were built over 1,000 years ago. Visitors to the mounds are greeted by a park guard who is a Cherokee Indian.

52. (Guard's voice)
Greetings from the Earthlodge at the Ocmulgee National Monument. This Earthlodge was used as a meeting place by the Indians who built it.

53. On winter evenings the leaders of the community would enter this long tunnel to the meeting room inside, the Earthlodge.

54. The Earthlodge had round walls. In the center of the floor was a fire pit. A hole in the roof allowed the smoke from the fire to escape.

55. Here the men sat as they smoked their pipes. The smoke would rise through the hole in the roof to the Master of Breath above.

56. On a low stage built in the shape of an eagle were three special seats. The men who sat in them were the most important leaders in the Indian community. We might call them chiefs and priests.

57. The chiefs made rules to keep the town safe. They planned the work of the community.

58. The mounds must be kept in good repair. Sometimes the wind and rain would cause the sides of a mound to break away.

59. The chiefs would decide which workers should fix the mound.

60. The crops had to be carefully tended so that there would be food to eat. The corn and vegetables had to be planted and harvested.

61. The chiefs made sure that some workers were caring for the crops while others were working at the mounds.

62. The priests were also important leaders in the Indian community. The priests held the important ceremonies at the mounds. In the ceremonies they asked the spirits to help the people of their community.

63. The priests performed the important New Fire Ceremony when they offered the sacred corn to the Master of Breath.

64. During the warm summer months, the priests held many other ceremonies at the Big Temple Mound.

65. One mound is father away from the others. In this mound we have found skeletons buried with baskets of beautiful shells and ornaments.

66. The skeletons have been found in log tombs like this one. This is probably the tomb of a chief. What might the funeral ceremony have been like when this chief was buried?

67. Scientists who have studied the mounds believe that the whole community must have attended the funeral of a great chief. Many people would walk in a long line to the Funeral Mound.

68. At the end of the procession came men carrying the dead chief. Priests would perform the funeral ceremony. Many baskets of shells and ornaments would be placed in the tomb.

69. We can guess from things which have been found in the mounds what life in the town might have been like. Many workers were needed to build the mounds and to do the farming. The Indians needed leaders to plan the work of the community. They also needed leaders to perform their important ceremonies.

70. Here at Ocmulgee National Monument it is possible to catch a glimpse of the past and to find out something about the people who lived here long ago.

internalizing learning through dramatization

Role play activities in the Mound Builders community in which the chiefs and priests directed the ceremonial and economic life of the community. Before beginning the role play, the teacher might wish to review the different roles of the chiefs and priests by presenting the slide series again.

Suggested Strategy for Role Play:

a. Gather props such as:
   3 strudy tables for temple mounds
   a large table to serve as the Earthlodge
   6 empty egg cartons to represent baskets of shells
   some real Indian corn or branches to represent sacred corn.

b. Assign the roles: Make three cards labeled "Priest" and three labeled "Chief."
   Assign these roles to six children. Pin or tape the cards to their shirts. All other children act as Indians living in the town at Ocmulgee.

c. Set the stage: Each priest should set up a mound where he is to go: one in the sacred cornfield, one to be the Big Temple Mound in the middle of the room, and one off by itself to be the Funeral Mound. Each priest should stand on top of his "mound" if the tables are sturdy. The three chiefs should set up their Earthlodge and go inside (under) it.

Role Play #1: Working. Chiefs make plans inside the Earthlodge, then come out to tell which children should work repairing mounds and which should harvest the sacred corn. Workers and farmers carry out the action. Farmers harvest sacred corn and store it in temple at cornfield mound.

Role Play #2: New Fire Ceremony. All pretend to go home and put out their old fires. Go back to cornfield mound. Priests lead way as others carry sacred corn in procession around the room to Big Temple Mound. Everyone watches for smoke. Priests burn corn on top of "mound" (table). Everyone cheers. Priests give each person a torch from new fire. All return home to light new fires.

Role Play #3: Funeral of a Great Chief. All gather in front of Funeral Mound. Priest stands on top of "mound." Priest tells that chief has died. All follow priests to Earthlodge. Priest decides who will carry dead chief and who will carry baskets of shells (empty egg cartons) to be buried with the chief. All follow priests to Funeral Mound. Priest buries chief under table top. Others place shells (egg cartons) under mound with dead chief.

To gain the understanding that many Indian cultures have survived to the present day, present the Canadian Film Board film, The Longhouse Indians. The children might develop a chart to make comparisons between the Indians at Ocmulgee long ago and the Iroquois Indians seen in the film. Items for comparison could include: most important food (corn), center of government (earthlodge, longhouse), kind of government (council), healing and burial ceremonies, community leaders.

Designate one group of children as "chiefs" for one week to plan jobs that need to be done in the classroom. The next week another group of children could become "chiefs."

Concept development activities:

a. To develop the children's understanding of the word "sacred", the teacher can make a chart of the sacred items that the class remembers after each encounter. The list can be expanded as new items are discovered.

b. Discuss with the class what they think the word sacred means based on the chart of sacred items described in a.

c. To reinforce the concept sacred, the teacher can suggest that the children bring sacred (or cherished) items from home such as: a Bible, prayer shawl, rosary beads, crucifix, yarmulke, menorah, buddha, prayer wheel .... Invite children to volunteer information about why the items are sacred or of special sentimental value to their family. Ask them how they think something sacred is different from a toy, an ordinary tool or home ornament.

d. To show children that mound building is an activity that has been carried on by groups of people other than the Indians at Ocmulgee, and to extend their understanding of the word temple, the teacher can provide photographs and illustrations of mounds and temples built by other Indian groups (Olmec, Aztec, Incas, Mayans) and pyramids in Egypt.

Review the Indians' council system of government in which all the grown men of the village made decisions unanimously. As the children why all the people in the United States can't have their own personal say about each new rule or plan that is made -- why do U.S. citizens elect just a few leaders to speak for many people? (The problems of gaining consensus among the millions of people in this nation as opposed to gaining consensus among a small group of braves in a typical Indian settlement should be obvious) Ask the girls in the class if they have any objection to the Indians' council system in which only men had a voice.

The assignment of roles on the basis of age and sex is changing rapidly in our modern society. In many prehistoric Indian cultures, membership in a group was determined on the basis of age or sex, or both. (Membership in the Indian council was limited to adult males.) To show that people in our society still sometimes use this same criterion for group membership, have the children find out required age and sex qualifications for admission to Brownies, Girl Scouts, Cub Scouts, and Boy Scouts. Ask them if they think children should be grouped by age and sex for scouting activities. Why, or why not? Then ask the children to make an extensive list of job occupations in our society. They should consider whether a person's age or sex should be the basis for his occupation. Could a woman do a certain job as well as a man? Why, or why not?

Level III: Attaining The Concept of Celebration In A Roman Catholic Tradition

The concept of celebration and story were introduced with separate modules on each in the RESS Level One program. The same two concepts were expanded upon in the Level Two program when students studied the "New Fire Ceremony" (a ritual offering) of the prehistoric Temple Mound Builders culture, and the "slametan" (a communal ritual feast) of contemporary Javanese culture. This encounter continues the spiral development of these same two key concepts. Before initiating it with children who have not been exposed to the earlier RESS levels, it would be helpful to use the concept attainment activity immediately following the heading Extending Experiences at the end of this encounter.

The story, Maria of the Mission District, Part I, provides entry into the study of the Mass as the core Catholic celebration. The Catholic Mass is basically divided into two parts: the Liturgy of the Word, and the Litergy of the Eucharist. The Liturgy of the Word centers on listening to a reading from the Bible. It is followed by the Liturgy of the Eucharist, a ritual meal which celebrates the Risen Christ.

In this encounter, particular emphasis is given to the latter half of the Mass. This is appropriate because Catholic children usually make their "First Holy Communion" at second or third grade level. It is traditionally a momentous event in their spiritual life. While the Catholic sacrament of Communion is unique, many Protestant children have also had exposure to Communion services in their Christian traditions. While noting similarities among the communion services of the various Christian traditions, the uniqueness of each tradition's particular Eucharistic celebration should not be understated.

The particular Catholic community treated in the preceding encounter - the Spanish-speaking people of San Francisco's Mission District - is somewhat more traditional in their religious practices than we might find in other Catholic parishes in this country. The students should be made aware that "Maria's" religious practices are unique to her ethnic tradition in some ways; at the same time that they are part of the tradition of a larger multi-ethnic Catholic community.

Current Catholic instructional material* for young children follows sound guidelines in the fields of educational psychology and child development. The Mass is presented as a joyful celebration, a gathering together of the Catholic community, a holy meal, and an offering of praise and thanks to God. The elements of the bread as the Body of Christ and the wine as the Blood are present, but they are not emphasized to young children. Rather the celebration of the Eucharist is presented as the sharing of life-giving nourishment - the "Bread of Life." As Catholic children mature, they learn more about the mystery of the presence of Christ in the form of bread and wine and of the meaning of the Risen Christ.

*Brusselmans, Christian and Brian A. Haggerty. We Celebrate the Eucharist. Morristown, New Jersey: Silver Burdett Company, Catholic School Division, 1972.

Among the unique elements of the Catholic Communion celebration are the traditional practices of penance and fasting. Requirements for fasting before taking Communion have been modified so that at present the communicant need refrain from taking food only one hour before receiving the sacrament.

The sacrament of Penance is presented as a celebration of God's mercy and love.* It has traditionally consisted of three major elements: confession, absolution, and amendment. The power of absolution vested in the priest and the proper disposition of the penitent are essential to the validity of the sacrament. For this reason in recent years there has been some experimentation with the requirement that the young child should receive the sacrament of Penance prior to making the First Holy Communion. At present the Catholic Church's position is that Penance is a necessary part of child's spiritual life, but that it need not precede the First Communion. Instead, parental responsibility and judgment in preparing the child to receive the sacrament of Penance with the proper understanding and disposition is emphasized.

The following encounter focuses on the symbolism of the bread and the story of the Communion celebration as two major elements in the rich liturgy of the Catholic Mass.

> In order to review or to attain the key concept <u>celebration</u> write the word "Celebration" on the chalkboard. Ask the children to list as many different kinds of celebrations as they can think of. These might include: birthday, wedding, homecoming, house-warming, graduation, Baptism, Thanksgiving Day, Passover, Easter, Fourth of July, birth of a baby, Bar Mitzvah, and so on.

attaining a concept: celebration

T: Let's think about what people do when they celebrate.
Can people celebrate alone? (yes) With others? (yes) What others? Might the others be friends as well as family?
A celebration would have to be held in some place. Where might that be? Where could you hold a celebration? (home, church, school,. . .)
Might the place be decorated for the celebration? In what way? (flowers, candles, or other special lights, colorful cloths or paper decorations and so on)
Food is an important part of many celebrations. What food might be served at a celebration?

demonstrating creatively an understanding of the concept

> Allow time for students to draw pictures of a celebration they know or have participated in. The children might wish to add several explanatory sentences at the bottom of the drawing.

*Joyce, Brian T. <u>Penance: Parent and Child</u>. For Parents Who Are Preparing Their Children for First Penance. New York: William H. Sadlier, Inc., Sadlier Sacramental Program, 1973.

CONTINUE/BEGIN:

examining materials to gain information

Arrange a bread-making tray including flour, wheat, barley, yeast, grapes, grape juice, paper cups, matzah crackers.
EITHER: post the following study questions where they can be easily viewed,
OR: prepare the study questions as mimeographed handouts for each student.

CAN YOU FIND OUT?

About Bread

How is bread made?
What does yeast do to bread dough?
Look at the loaf of bread.
Look at the crackers (matzah).
Which was made with yeast?
Which was made without yeast?
Which would take longer to make? Why?

About Wine

What fruit is used to make wine?
What must be done to the fruit?
Suppose you didn't have a refrigerator.
Which drink would be easier to keep fresh - fruit juice or milk?

gathering information from a variety of sources

Students should discover the answers to the study questions by:
examining and identifying the items on the tray
reading primary science books on bread and yeast
exchanging information based on personal experiences
Students should discuss their findings after they have had sufficient time to complete their investigations.
(Students bake and study bread in several religious celebrations)

reviewing information

T: We read something about bread in Maria of the Mission District.
Look through Part I.
Find a picture about a celebration with bread.
What page is it on? (page 4)
What is happening in the picture? (priest is giving bread to girls)
The picture tells about an important part of the Catholic Mass.
Let's read the first paragraph again:

"Last year the girls had made their First Holy Communions together.
They had worn white dresses and veils to Mass that Sunday.
The priest had given them the small pieces of holy bread."

interpreting sacred symbols

What kind of bread did the girls receive at Communion? (holy bread)
We tasted ordinary bread. One kind was made with yeast and the other without.
How do you suppose holy bread is different from the bread we ate in class?
Let's read to find out.

The symbolic term, "Bread of Life," appears as the title of the RESS booklet for this encounter. The term has been taken from the Gospel of St. John 6:48, 51, 55-56. The RESS emphasis on the Catholic Communion bread as life-giving nourishment follows a similar presentation in a current guide for Catholic education:*

Distribute copies of the RESS booklet, Bread of Life. The booklet tells the story of the Last Supper and explains the basic elements of its reactualization in the Catholic Communion celebration.

Discuss the many different symbols of bread as nourishment on the cover of the booklet. Allow the children time to color the cover. They should write their names on their booklets.

Locate Jerusalem on a world map, then use the following questions as a model to guide the reading:

p. 1 T: This page tells a story about bread and wine. Find out what was done to the bread and wine.

(After reading the page, ask:)

T: What did Jesus do to the bread? (He blessed it.) What did he tell his friends to do with the blessed bread? (Eat it.) What did Jesus tell them about the bread. ("This is the bread of my life. I share my life with you.")

What did Jesus do to the wine? (He blessed it.) What did he tell his friends to do with the wine? (Drink it.) What did Jesus tell them about the wine? ("This is my life. I will give my life for you.")

*Brusseimans, Christiane, and Brian A. Haggerty. Guidelines for Parent and Catechist. Morristown, New Jersey: Silver Burdett Company, Catholic School Division, 1972, p.89.

p. 2 Read the first two paragraphs on page 2.
Find out what this meal is called.

(After reading the paragraphs, ask:)
T: Why was the meal called the "Last Supper?" (It was the last supper Jesus had with his friends before he died.)
Why do Christians today share communion meals of holy bread and wine? (Jesus told them to do so in his memory.)

relating the learning to personal experience

Have you ever been to a communion celebration?
Was there holy bread? holy wine?
Did someone bless the bread and wine?
What people shared the holy meal? adults? children? both?

Read the next two paragraphs to find out about a Catholic communion celebration.

(After the reading ask:)
T: What is the table for the holy meal? (the altar)
What will be the food for the meal? (bread and wine)
Read page 3 to find what the priest does to the bread and wine.

p. 3 (After the reading:)
T: What did the priest do to the bread and wine? (He blessed it.)
Catholics believe the blessing changes the bread and wine.
What do they believe the blessing does to the bread and wine? (makes it holy, makes it the Life of Christ, makes it the Bread of Life,...)
Read page 4.

p. 4 (After the reading:)
T: What does the priest mean when he says, "Body of Christ?" (He means, "This is the Body of Christ.")
What does the person mean when he answers, "Amen." (He means, "Yes, I do believe that this is the Life of Christ."

interpreting symbols

Jesus chose bread and wine as symbols of his life.
Why are bread and wine good symbols for life?

Students might report on communion celebrations in other Christian traditions. They should note similarities and differences.

Some students might wish to role play the communion celebration of their own tradition. The teacher should consult the child's parents on the appropriateness of the role play in the secular environment of the classroom. If the parents approve, the teacher should establish an atmosphere of reverence and respect to develop the appreciation that, for the adherents, a religious ritual is different from play-acting or a game.

Most Catholic children make their First Holy Communion when they are about seven years old. These children might be permitted to bring their communion veils, communion candles, or photographs of the occasion to school to share with their classmates. The traditional white veil is the symbol of innocence. It is interesting to note that it is one of two times in the liturgical life of a Catholic girl that she might wear a white veil - the other time being in the traditional Catholic church wedding.

(Students proceed to study the miracle of the Virgin of Guadalupe and additional celebrations and stories)

D. FINDING PERSONAL MEANING

Following Section A "Experiencing," the next two categories of teaching styles stressed learning cognitive skills, main concepts, and main ideas which are drawn from a more objective, empirical inquiry into religion and religious experience. This type of inquiry is closely akin to the social sciences and, within the classroom, learning these concepts and main ideas for thinking about religion is similar to learning anthropological concepts or main ideas from political science and economics. However, beginning with the teaching-learning activities in this section, another complementary style of knowing is emphasized.

Whereas the first style of knowing proceeded from experiencing to conceptualizing and generalizing, this second style begins with experiencing and proceeds to making sense of one's own or another's experience in light of one's own past experience. The scholar's knowledge of religion is not at stake here, but the learner's knowledge of self, of his/her own sense of meaning and purpose. Instead of classifying or generalizing from experience, the learner asks "What do I make of what I see and feel?" "What does this mean to me and to others?" For example, a student reflecting on his reaction to a conflict between white settlers and Native Americans suddenly realizes that a battle where Indians are killed is a "battle," "a victory," or "a triumph," where a battle where white settlers are killed is a "massacre." This event reveals certain beliefs which the learner has accepted and provides an opportunity for reflection, new considerations, and perhaps some changes in perceptions of this and similar conflicts.

The two sample lessons which follow are illustrative of developing personal meaning. The first deals with a societal concern -- immigration and the ethnic experience. The second sample deals with the ethnic experience on an individual level.

Level III: Making Sense of Ethnic Diversity

To provide the children with some insight into the difficulty of moving to a new country with little or no knowledge of the language or customs, invite students to work in pairs with the following role-play:

A. Assign the roles: Designate some students to act as "new immigrants." Designate other students to act as American-born relatives of the newly-arrived immigrants.

B. Give the "newly-arrived immigrants" a paper on which the following directions are written:
You have just arrived on a plane in New York/San Francisco from (foreign country).
Your American cousin is to be waiting for you in the terminal.
You have never met your cousin before, but you have a photograph of him/her.

How do you feel about leaving your homeland?
How do you feel about coming to the United States?
How will you find your cousin? What do you have to help you find him/her?
How will you greet him/her?
Will you give him greetings from your family in (homeland) first?
How will you make him understand you since he only speaks a little of your language?

C. Give the "American-born cousin" a paper on which the following directions are written:
You have come to the airport to pick up your cousin.
He/she is just arriving from your family's ethnic homeland.
You have never met him before, but you have a photograph of him in your wallet.
He/she does not speak English.
You can speak a little of his ethnic language.
How do you think your immigrant cousin will feel about leaving his homeland?
What do you think he will want to know about right away?
How will you find him? What will you say to him first? In what language will you say it?
What could you do to make him feel welcome right away?
Suppose he gets homesick. What could you and your family do to help him to get over his homesickness?

D. After each pair of students has had a chance to work out a role play, ask them to present it to the class.

To help the children develop an understanding of their own ethnic traditions, they might draw a "family tree." The various relatives and their countries of origin (homelands) could be written on the branches.

To strengthen the concepts of "ethnicity" and "immigration" read Leo Piliti's Little Leo. Actually it is a story about the author himself as a young boy. In the story,"Leo" and his family return to their homeland (Italy) for a visit. Leo's Italian relatives think his American customs are "strange." After reading the story ask:

T: Would Leo's customs be "strange" in the United States? Why? Why not?
Why were they called "strange" in Italy?
Would an Italian child's customs be called "strange" in Italy?
Would Italian customs be likely to be called "strange" in the United States? Why? Why not?

Use ethnic holidays of the year to focus on particular ethnic groups and their contributions to our society.

Saint Patrick's Day (Irish-Catholic American) March 17
Columbus Day (Italian-American) October 2
Martin Luther King's Birthday (Black American) January 15
Puerto Rico Discovery Day (Puerto Rican American) November 11
Chinese New Year (Chinese American) varies, late January, early February
Easter Sunday (White Protestant American, Catholic Ethnic American Groups) varies, early Spring.

To help the children trace their own countries of origin, have each student locate the homelands of the first immigrants of his family on a globe and/or a map. Homelands might be marked with colored tacks. A string can be attached from each homeland to the present home in the United States.

Relate the learning to the child's own experience by inviting students to bring items which tell about their own ethnic tradition to school. Individual students might wish to research and then report on the customs, language, and contributions of his/her ethnic group to our society.

To develop the child's appreciation for the richness that ethnic groups provide for our society, arrange a field trip to several ethnic neighborhoods in a nearby city. Provide the children with charts with such categories as: clothing, language, food, churches, customs, decorations. Let them see how many items they are able to list under each category. On returning to the classroom they can make comparisons of each neighborhood from their charts.

Level III: Experiencing Urban Life

making inferences from picture study

T: What is happening in this picture? (family is moving)
Why do you suppose this family is moving? (new jobs, hope of finding a job, hope of a better way of living, . . .)

identifying questions for study

This family is moving to a big city.
What are some things they will need to find out about the city?
What else? And what else?

List the children's questions on the sheet of chart paper:
Some possible questions are: Where will the family live, work, play, go to school, go to church, shop, find transportation, find new friends, go for help?

focusing on the area of inquiry

T: You probably noticed the new interest center in our room. The new interest center is about City Living.

Write City Living over the questions on the chart paper.

examining interest center materials to gain information

T: During the day you will have a chance to spend some time at the center. Look at the items there. See if they can give you the answers to some of your questions.

Provide an opportunity for each child to spend 10-15 minutes at the center at some time during the day. Post the list of questions over the center. Allow the children to investigate the materials without further direction.

After all of the children have examined the materials, ask:

reporting

T: What did you find in the City Living Center? What else? And what else?
Did you find the answers to any of our questions?
What answers did you find? How did you find that answer?
What answers do we still need?

adding related items to a group

Perhaps you have visited a large city with your family.
You might have souvenirs of the trip - things like postcards, maps, placemats, stickers.
You might want to put them in our City Living Center.

To develop the concept of mobility the children can mark places they have lived or visited on a map with colored pins. The city in which the children are presently living can also be marked.

Arrange a collection of books which realistically depict contemporary city life. Individual students might choose a book to read and report to the class.

To make the children aware of the importance of personal contact in a neighborhood, discuss places where they have made friends (church, school, playgound, etc.). The children can also find out from their parents where they might go to make friends in the community.

Make a list of resources which people in a neighborhood share (playgrounds, libraries, hospitals, schools, churches, swimming pools, museums, etc.)

To demonstrate the importance of public transportation in a city, have the children make a list of vehicles which provide mass transportation. The teacher may wish to discuss the need for mass transportation.

The following activities may be used to guide students in thinking about the quality of the lifestyle and environment in their own city and neighborhood.

<u>About Your Town Or City</u>:

a. Imagine that you are about to meet a friend, visiting your town or city from another country. Take him on a tour of your city. What's important for you friend to <u>see</u>? <u>do</u>? <u>find out</u>?

b. Copy the words which would best describe your town or city to a visitor.

Exciting-
Old-Fashioned-
Clean-
Dangerous-
Crowded-
Quiet-
Fun-
Changing-

Religious-
Noisy-
Happy-
Dirty-
Modern-
Safe-
Empty-
Friendly-

c. Look at the words you have copied.
Put a star beside words that tell things you like about your town or city.
Circle words that tell about things you wish were different about your town or city.

d. Write four sentences that would tell a visitor about your city.

About Your Neighborhood:

Your neighborhood is: Place you can walk to
People you see every day or nearly every day
Playgrounds, stores, libraries, bus stops you share nearly every day

Think:
How has your neighborhood changed in the last few years?
How do you like these changes? Do you dislike any of the changes? Why?
What could you do to make things better in your neighborhood?

What would you do if:

There were no churches, synagogues, or temples in your neighborhood?
The trash collections stopped?
The bus (transit) service stopped?
A new playgound was built in your neighborhood?
A library "Bookmobile" started stopping in your neighborhood every Tuesday?

E. SENSITIVITY: SELF-CONCEPT AND EMPATHY

To build upon the teaching concerns in Section D: Finding Personal Meaning, the learning activities in this section are directed toward developing personal sensitivity to one's own and to others' concerns, feelings, values, and beliefs. Self-awareness is a general goal in education and is a general concern in each RESS lesson, but here the learner's understanding of self, his/her self-concept, are of central concern. Lessons dealing with self-concept explicitly are of central concern. Lessons dealing with self-concept explicitly offer each child an affirmation for his/her feelings, values, and family traditions. Such lessons are interwoven through each Level's instructional materials.

A second concern involved in these lessons in the development of empathy. Robert Selman's research indicates that children develop empathy — role-taking-- as a function of general cognitive development. While the lessons involve experiencing one's own and others' stories, role-playing is a special instructional strategy. Role-playing and other projective techniques are enriching complements to study of others' perspectives.

The following sample lessons are illustrative of teaching strategies to promote self-awareness and empathy.

Level III: A Role-Playing Situation To Initiate Empathy for Ethnic Experiences

The following two role plays should be introduced without reference to any particular ethnic group. The situations have applications for all people in our society. In the first role play certain students will be denied equal pay. In the second role play certain students will be denied access to certain public places, and will face the problem of limited purchasing power. The activities should conclude with the discussion at the end of the role play experiences.

MATERIALS NEEDED:

Group Assignment tags (to be worn throughout both role plays)
36 colored paper tags: 18 red tags, 18 blue tags
pins for fastening tags on students

Job Assignment Cards (for Role Play #1)
RESS set of 36 picture cards:

6 truck drivers	6 television reporters
6 carpenters	6 airplane pilots
6 secretaries	6 waiters or waitresses

Pay Envelopes (for both role plays)
18 envelopes marked $10, containing 10 slips of paper
18 envelopes marked $5, containing 5 slips of paper

Job Assignment Tags (for Role Play #2)
3 tags, one of each labeled: "Supermarket Cashier," "Restaurant Manager," "Movie Theater Cashier"

Direction Cards (for Role Play #2)

Directions for: SUPERMARKET CASHIER

Sell bags of groceries to anyone
who comes into the supermarket.

Directions for: MOVIE THEATER CASHIER

Allow people with red tags to pay admission.
Do not allow people with blue tags to pay admission.
Be polite but firm.
Just say, "I'm sorry. People with blue tags can't
come in here."

Directions for: RESTAURANT MANAGER

Allow people with red tags to sit down in the restaurant.
Do not allow people with blue tags to sit down in the restaurant.
Be polite but firm.
Just say, "I'm sorry. People with blue tags can't come in here."

In different parts of the room set up the following make-believe businesses.

Supermarket: Arrange a table with a large number of empty grocery bags on it.
The bags should be of many different sizes.
Mark the bags with even dollar sums of money from $1 to $10
(the amounts should roughly correspond to the size of the bag.)
Post a sign reading "Supermarket" over the table.

Movie Theater: Arrange seating and set up a screen to make a pretend theater.
Post a sign reading "Movie Theater, Admission $1"
at the designated entrance to the theater.

Restaurant: Arrange chairs around a table as a pretend restaurant.
Post a sign reading "Restaurant, Lunch $1" at the
designated entrance to the restaurant.

ROLE PLAY #1 - unequal pay

1. Pin red tags on half of the students.
Pin blue tags on half of the students.

2. Distribute RESS Job Assignment Cards in the following way:
3 of each job card to students with red tags
3 of each job card to students with blue tags
For example, there will be three truck drivers with red tags, three truck drivers with blue tags.

3. Explain that the card tells what kind of work each person is to do.
Discuss briefly the kind of work done in each of the 6 job categories.

4. For the next five minutes the students should pretend that they are working at their jobs. They should imagine that the five minutes is two hours of work on their jobs. Tell them that they will earn play money for doing good work and that later they will play at spending the money at the "Supermarket," the "Movie Theater," and the "Restaurant."

5. At the end of the five minute work period, distribute the pay envelopes in the following manner:
   envelopes marked $10 to workers with red tags.
   envelopes marked $5 to workers with blue tags.

6. Discuss the amount of pay workers in each job category received, as:

T: How much pay did the truck drivers receive? (Some received $10, some $5)
What was the difference? (Red's received more pay; Blue's received less)
Did all the truck drivers work the same amount of time? (yes)
Did all of them do the same kind of work? (yes)
Why should the blue truck drivers receive less pay?
Do you think this is fair? Why?/Why not?

7. Draw conclusions by comparing this role play with real life situations:

T: This was only a game we played.
Do you suppose this ever happens in our country?
Do you know of any real situations where workers are paid different wages for doing the same work for the same amount of time?
How do you feel about that?

ROLE PLAY #2 - limited purchasing power, denied access to public places.

1. Assign the roles of supermarket cashier, movie theater cashier, and restaurant manager to three students. Remove their red or blue color tag. As you pin a job assignment tag (see Materials Needed) on each child, explain:

T: (Lisa) will be the supermarket cashier.
(Debbie) will be the restaurant manager.
(Jeff) will be the movie theater cashier.
Each of them will get a separate set of directions.
They are not to tell anyone else what their directions are until after the game when I ask them to.

2. Give the appropriate direction card (see Materials Needed) to each of the three students. Make sure they understand their directions. Remind them that they are not to tell their directions to anyone else until you ask them to do so. The students should station themselves at their respective places of business (see Classroom Arrangment.)

3. Give the following directions to the rest of the students.

T: There are three businesses in our classroom.
Which business sells something that every family must have? (supermarket)
Which two businesses are places where families go to enjoy themselves? (movie theater, restaurant)

You will have five minutes to spend the money you earned at these 3 places.
You must do what the 3 business people tell you when you go to each place.
Now this may make a problem for some of you.
But remember - this is just a game.
We'll talk about the problems with the game later.

4. After 5 minutes of role play, ask the students to gather for a discussion. Direct the following questions to two students with the same job assignment (for example, two "airplane pilots") but different color tags.

T: (To red tag pilot)
(Tammie), suppose you were the head of a family of four people.
Suppose you needed to use all of your pay to buy groceries for your family.
How many dollars worth of groceries could you have bought? ($10)

T: (To blue tag pilot)
(Jerry), suppose you were the head of a family of four people too.
Suppose you needed to use all of your pay to buy groceries for your family.
How many dollars worth of groceries could you have bought? ($5)

You both have the same job.
You worked the same number of hours.
Yet one of you would be able to buy fewer things your family needs.

How do you feel about this part of the game?
Do you suppose this ever happens to people in real life?
What do you think about that?

What about the movie theater and the restaurant?
These are places where people go to enjoy themselves.
Did anyone have any problems at these places? What kind of a problem?
(Some people weren't allowed in)
All the people who weren't allowed into the restaurant or movie theater stand up/raise your hands/sit on this side of the room.
How are all of these people alike? (All wear blue tags.)
Why were these people not allowed in the restaurant and the theater?
What were you told when you went to those places? (People with blue tags couldn't come in.)

Let's all sit down again and think about this part of the game.
The people with red tags were allowed in.
The people with blue tags were kept out.
How do you feel about this part of the game?
Do you suppose this ever happened to people in real life?
What do you think about that? How do you suppose they would feel?

5. Ask the 3 students who acted as movie theater cashier, restaurant manager, and supermarket cashier to read their directions to the class.

6. Discuss how the students think the game <u>should</u> be played. Students should work in small groups to quickly rewrite the three direction cards.

7. Recall the first game in which people received unequal pay envelopes. Discuss how the students think that game should be changed.

8. If time permits, allow the students to do the role plays over with their new rules. Ask them if the play is more fun when the rules are fair to everyone.

T: In real life, another way of saying that the rules are fair is to say that everyone has equal rights. We're going to be learning about a famous American who helped to change unfair rules in our country so that there could be equal rights for all Americans.

Level III: Explaining Other's and One's Own Feelings

The teachings of Confucius have exerted a profound influence on Chinese civilization. For many Chinese Americans, Confucian thought has remained a pattern for human and societal conduct. For others, these teachings play a more minor role, serving as simple proverbs which the individual may wish to know. In the following story, Phil of Chinatown, Phil learns a proverb and finds that he can apply it to his own life. It is significant that his interaction with his grandfather helps him to decide upon a course of action. For Confucius, filial piety was the root of all good conduct. Confucius strongly stressed the quality and mode of human relationships. The duties, obligations, and privileges of each family member were clearly defined. It was primarily in the area of human relationships that man could come to realize his proper human essence.

Distribute copies of the green booklet, Phil of Chinatown, to the students. The story should be read in two parts.

EITHER: More advanced students might read Part I independently and then join in a whole group discussion of the information.

OR: The following questions might be used to guide the reading of Part I.

p. 1 Which cousin was born in America? (Phil)
Which cousin is the new immigrant from Hong Kong? (Sam)
How is Phil's family helping Sam's family?
(Letting them live with them.)
What two schools do the boys attend?
(Public school and Chinese language school.)

p. 2 What is going to happen today at Chinese language school?
(Children will be picked to carry the Little Dragon in the Chinese New Year's parade.)
Why would it be especially nice if Sam were picked? (This is his first New Year in his new country.)
Why would it be especially nice if Phil were picked?
(This is the first year he is old enough to be chosen.)

What proverb does Mr. Chen want the boys to learn?
(When you pay back kindness with kindness, then people will want to do good).
Can you think of two reasons why a fairy tale about a dragon is a good story for this particular day at the Chinese language school?
(It will help the children to understand the proverb. The dragon is part of the Chinese New Year Celebration.)

pp. 4-5 How does the proverb fit the fairy tale?
(The dragon returned to Pan Ch'ui's kindness with kindness.)

p. 6 Why does Mr. Chen want the children to remember the proverb?
(Someday it might help them to choose the right way in their lives.)

p. 7 How do you think Sam feels about not getting chosen?
How do you think Phil feels about being chosen?

After the students have read Part I either independently or with the guide questions, discuss the information with the whole group.

analyzing information

T: Sam and Phil go to two kinds of schools. What are they? (Public school and Chinese language school.)
What do the boys learn at public school? (Academic subjects, English language, American culture.) How does that help them?
What do the boys learn at Chinese language school? (Chinese language and culture, the Confucian Tradition.) How does that help them?
The boys' parents want them to learn to speak and write Chinese.
But there is something else they want them to learn at the Chinese school.
What do you suppose that is? (The Confucian Tradition, to follow the Chinese proverbs, the Confucian Way, . . .).

avoiding closure

Do you suppose all Chinese Americans in our country follow the Confucian Tradition? (No, but it is part of their ethnic tradition.)
To what other traditions might Chinese Americans belong?

comparing

OPTIONAL:

T: Remember the story, Maria of the Mission District?
Maria goes to only one school.
How is her school like a public school?
How is Maria's Catholic School like Phil's Chinese language school?
(They learn about their own ethnic-religious traditions.)
What does this tell us about these two ethnic groups? (They both want their children to learn about their old and new traditions.)

At the next learning session students should continue reading Part II of the green booklet, Phil of Chinatown, either independently or as a a guide reading activity with the following questions:

pp. 8-9 Phil's little brother was very excited about Phil being picked to carry the Little Dragon.
Why did his mother tell him to be quiet?
Why do you suppose Phil wants to visit his grandfather?

pp. 10-11 Why couldn't Phil be happy with his good luck? (He felt sorry for Sam.)
How did Phil decide what to do? (He talked with his grandfather. He remembered the proverb.)

p. 12 How did Phil follow the Chinese proverb? (He was kind by giving Sam his place.)
What did people do to get ready for the Chinese New Year? (Bought flowers and food. Made costumes. Practiced for parade.)

p. 13 How did Sam follow the Chinese proverb? (He repaid Phil's kindness by giving him firecrackers.)

After the students have read Part II discuss the story by asking:

T: Have you ever had a problem like Phil's?
Phil won a chance to be in the parade.
But he was disappointed for his cousin who wasn't chosen.
What would you have done if you were Phil?
Can you think of any other way to solve the problem?
Why was Phil's way right for him? (He followed the proverb which was part of the Confucian Tradition he is learning at the Chinese language school.)

PHIL OF CHINATOWN STORY

PART I

"Sam! Sam! Wait!" Phil Chang called to his cousin. But Sam disappeared in the crowd of shoppers along Grant Avenue without hearing Phil's call.

It was three weeks before Chinese New Year. People were buying food and gifts to prepare for the celebration. They pushed in and out of stores with their arms full of packages blocking Phil's way.

Suddenly, he saw Sam's blue coat turn the corner. Phil followed onto the less crowded side-street. A moment later he was walking next to his cousin.

"Hi, I've been trying to catch up with you since we got out of public school," he said to Sam in Chinese.

"I looked for you when I got out of school, but couldn't find you either," Sam said. "I didn't want to be late for Chinese language school so I left. I thought you probably took a short cut."

Sam had come to the United States from HongKong a few months ago with his parents and two sisters. They were staying with Phil's family until they could find an apartment of their own.

"Today's the day they pick the children to carry the little dragon in the New Years parade. I would like to be chosen. I'd make the dragon look fierce. Watch!" said Sam. He put his hands in the air, growling and twisting himself back and forth.

"You'd make a good dragon, Sam. I hope we are both chosen. Wouldn't that be fun! Your first New Year in the United States and part of the big parade and the first year I'm old enough to be picked. We'd be a good pair."

The boys were quiet as they climbed the stairs to the Chinese language school. Inside the school they sat down and waited for their teacher. When he came into the room, the children stood and said, "Good Afternoon, Mr. Chen."

"Good afternoon, students. You may sit down." Mr. Chen said in Chinese.

He went on, "Today I will read a fairy tale about a dragon. It will help you to understand a Chinese proverb that Confucius taught long ago."

Sam looked at Phil. Mr. Chen hadn't said anything about choosing the children for the dragon. Maybe he forgot! Sam was so excited, he felt he couldn't wait another minute.

Mr. Chen wrote on the chalkboard: "Pay back kindness with kindness. Then people will want to do good."

"Oh," thought Sam, "please be kind, Mr. Chen, and tell us who will carry the dragon."

"Now we will hear the fairy tale," said Mr. Chen. "It is called The Teardrop Dragon. Try to find out what the fairy tale tells us about the proverb.

Long ago in China a giant dragon made his home between two high mountains. Everyone was afraid of him. The people would tell stories of how horrible the dragon was, though no one went too close.

There was one little boy, named Pan Ch'ui, who was not afraid. He didn't believe the wild stories. He decided he would invite the dragon to his birthday party.

On the day before his birthday he started out early in the morning. He walked all day and finally came to the dragon's mountain.

"Hello! Honorable Dragon are you there?" called Pan Ch'ui.

The dragon came into the valley blowing great puffs of white smoke. "Hello. Who wants me?"

Pan Ch'ui trembled with fear. But he still believed the dragon was good as well as great. He said in a small voice, "I have come all the way from the village to ask you to my birthday party. There will be fireworks and food. We will have fun. Please come, Great Dragon!"

When the Great Dragon heard Pan Ch'ui's invitation, he broke down in tears.

As he sobbed, he bellowed "In all my life no one has ever talked to me. Your invitation has touched my heart. Climb on my back and we will travel to your home together."

They floated down a river made of fresh dragon tears. As they floated, the dragon slowly turned into a beautiful steamship and Pan Ch'ui sailed home the captain of the Great Dragon.

When Mr. Chen was through with the story, he asked, "Phil, can you tell me how the proverb fits the story?"

"Yes, Mr. Chen. Pan Ch'ui was kind to the dragon. It made the dragon happy. The dragon turned into a beautiful boat for Pan Ch'ui to ride on."

"Very good, Phil. I want you all to remember this proverb. Someday it may help you to choose the right way in your own lives. Now, it is time to choose the three children who will carry the little dragon in the New Year's Parade."

Sam's eyes opened wide. Now! Now the children will be chosen!

"I have put all your names in this box. I will pick out three names. They will be the ones to carry the dragon."

Mr. Chen reached deep in the box. "Let me see," he said as he opened the paper, "the first name is Becky Quan."

Becky smiled and all the children turned to see who would be the first part of the dragon.

Mr. Chen continued. "The second name is Phil Chen."

Sam and Phil looked at each other. Phil's eyes were laughing and he shook his head as if to say "Now its your turn, Sam."

Sam held his breath. One more name. It just had to be his!

"And now for the last name. Ah yes, Gene Lum. Well, you three have much work to do from now until the New Year Parade."

Sam didn't hear the rest of what Mr. Chen said. He looked down at his desk hoping that no one could see the disappointment on his face. Phil also looked down. He had wanted Sam to be chosen almost as much as he had wanted to be chosen himself.

F. PARTICIPATING WITH OTHERS

Probably the most widely acknowledged objective of education is the ability and willingness to cooperate, to work, and to "get along with" one's fellow human beings. Abraham Maslow writes about this under the motive of security and belonging. Kenneth Benne and the National Training Laboratory seek to develop this under the label "human relations." Jerome S. Bruner coined the term "affiliative drive," which he perceives as "A deep human need to respond to others and to operate jointly with them toward an objective . . . ." Legions of psychologists and educators have paid homage to cooperative, social participation goals in education.

For learning about religion, the RESS project materials continually involve students in cooperative tasks, some structured and many unstructured where students set their own goals, work patterns, and responsibilities. These opportunities for social participation, when provided throughout the students' elementary school experience and with supportive teachers, can build the motives, skills, and sense of personal efficacy which will make such participation a rewarding part of each student's life.

Sample lessons presented earlier in this KIT have included social participation activities. Role-playing, group projects, games, creative encounters (murals, house-building, posters, and dramatics), data collection and field experiences -- all were directed to the development of social participation skills. The following samples, from the last part of Level II, are illustrative of learning situations which foster competency in social participation.

Level II: Sample Participation Activities As Extending Experiences From Basic Lessons

--The class might wish to plan a community service project of their own. They might collect old newspapers, books, clothing, and other items and assemble them for a donation to an appropriate organization such as the Salvation Army or the Goodwill Industries.

--Other projects which children could organize would be collecting and repairing toys, games, and books to give to a neighborhood day care center, making greeting cards to send to people in homes for the sick or elderly, collecting canned food for the needy.

--If the annual United Fund drive is underway, a group might keep a "thermometer" to chart how close the drive is to reaching its goal. They might do reports on the kinds of services the United Fund supports.

Level II: Studying Community Participation -- And Learning to Participate

working with others effectively

Divide the class into small study groups (about four students in each group.)
Provide each study group with the RESS activity poster for this Encounter.
Each study group might work with its poster on a table top, on the floor, or with their poster mounted on a wall of bulletin board.
The members of each study group should write their names on the back of their poster. They will be drawing on it, adding to it, and then coloring it as the activity develops.

interpreting graphic materials

T: This is a picture of a community.
In this community there are many places where people can go when they need help.
See how many different places you can find where people could get help.
Think about what kind of help they would get at each different place.

Allow time for the study groups to study their posters thoughtfully before asking the following discussion questions:

making inferences

T: What places do you see in the community where people can get help?
What kind of help can they get there?
What people are giving help? What kind of work do they do to give the help?

relating the learning to one's own experience

Are there any places in our community where people can get help like this?
Are there any people in our community who give help to others?
Let's find out. Let's put our posters away for awhile. We'll be using them again.

Collect the posters so that the children's attention is directed to the questions below.
Distribute copies of the RESS schedule of questions to each child:

identifying needed information

Name of Community Service Program (Food on Wheels, Blood Mobile, Home for Aged, . . .)

What people give help? (Name of sponsoring organization)
What people can get help? (old, young, aged, sick, . . .)
What kind of help can they get? (food, day care for children, scholarship, blood donations, toys, clothing, place to stay in time of need, . . .)
Can children help too? How?

locating and collecting information

Some children might wish to do individual research projects. Other children might find working in committees more supportive and enjoyable. The children should use their schedules of questions to gather information for a report on a community service program in their own community in one or more of the following ways:

EITHER: If the child belongs to a religious group, he might inquire about any community service program his group sponsors.

OR: The child might ask at home to find out if his/her parents know of any community or religious groups which help people.

OR: The teacher might invite a resource person to describe a community service program in which he works, Use the suggested criteria in the Preparation to select a resource person.

OR: Arrange a field trip to a community service program in your neighborhood. Before going, the children might plan a way in which they could participate in the program. This might include contributing to a toy drive, preparing a songfest for elderly or sick people, or arranging a display of seasonal artwork for a hospital.

CONTINUE:

organizing and presenting reports

Individual children or committees should plan ways in which to arrange their information and to present it to the rest of the class. Projects sponsored by non-religious as well as religious organizations should be included. The reports might be done in the form of drawings, poems, dramatizations, or written reports. It is important for the children to appreciate that everyone, no matter whether he/she is rich or poor, young or old, of a religious or non-religious tradition, can find some way to help others.

EVALUATION

evaluating reports

The teacher should help the class to decide if each report did provide the information outlined in the questionnaire.

Once again divide the class into the four study groups which were organized at the beginning of the Encounter. The names of the children in each group were recorded on the back of each group's poster.

Redistribute the posters to each study group.
Use the following procedure to make correct associations between community services and sponsoring organizations in the child's own community.

noting differences

T: Our community doesn't look exactly like this one, does it?
Our community has (note differences, such as: houses closer together, less play space, more stores, more trains and buses, . . .)

noting similarities

But our community does have (note similarities, such as: schools, hospitals, houses, roads, churches, . . .)

internalizing the learning

Let's pretend that this is our community, even though it doesn't look exactly the same.
Let's pretend that the hospital in the poster is our hospital.
What is the name of our hospital/s? (Write it/them on the board.)
What people run our hospital/s? (Write on the board.)
How do they help people there? Can children help sick people?

labeling

On your poster there is a blank space on the hospital sign.
Let one person in your group copy in the name of one of our hospitals.
(If there are several hospitals in your community: Later on we can draw our other hospitals on the poster, or we can make them out of colored paper and paste them on.)

Continue with the same procedure to personalize the poster by adding on names of community services in your own community. Everyone in the group should take part in labeling, adding on, and coloring the poster. Additional services may be drawn and colored in, or cut out of colored paper and pasted on. The completed posters may be hung in the hall or lunchroom to share with the rest of the school after the Further Evaluation below.

FURTHER EVALUATION

making generalizations

Mount completed posters in various parts of the room and allow children to circulate from one poster to another to appreciate the work of other groups. After students have returned to their seats, ask the following discussion questions:

T: What do our posters tell us about the people in our community?
(help each other)
Are religious people the only people who help others?

We studied about the Javanese.
How did people in Siti's neighborhood help each other?

We studied about the Mound Builders.
How did the people in the Mound Builders Community help each other?

Why is it important for people to help others in their community?

III EPILOGUE

Now that you have had an opportunity to review sample materials and teaching strategies for learning about religion in elementary schools, it is time for an overall judgment. Assuming that you are an elementary school social studies teacher, would you use these kinds of teaching strategies and instructional materials with your students?

Would you state the grounds (reasons) for your position?

Checking Up and Moving On

Turn back to pages 4 and 5 where we specified the general objectives for this KIT. Review the objectives and see if you can do what each suggests. This will take some time, but it will give you some indication of what you got out of this KIT. It will let you see how well you spent your time and if it was all worth while!

If you value your studies in KIT III, you might profit from studying KIT IV, which presents RESS materials and teaching strategies for Levels IV, V, and VI.

EVALUATION REPORT

RESS TEACHER SELF-INSTRUCTIONAL KIT III:
LEARNING ABOUT RELIGION: WHAT TO DO. . .
AND WHAT IS LOOKS LIKE WHEN YOU DO IT

LEVELS I, II, III

Compiled By

J. Susan Austin
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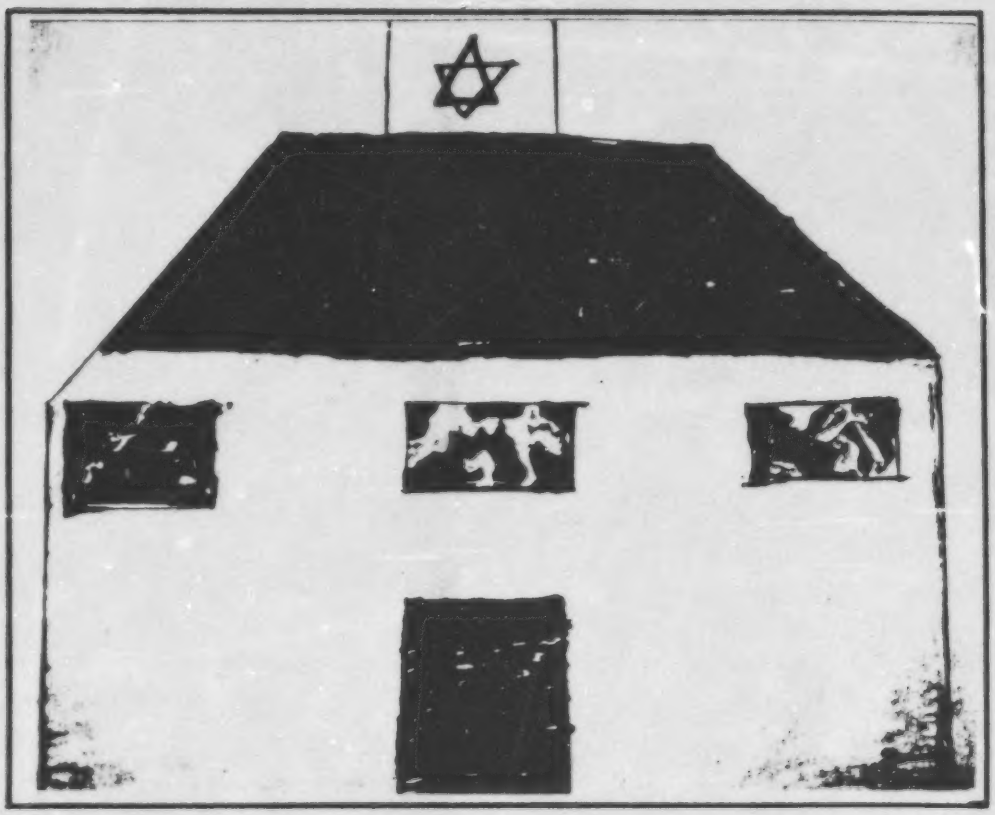

RELIGION IN ELEMENTARY SOCIAL STUDIES PROJECT
FLORIDA STATE UNIVERSITY
426 HULL DRIVE
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32306

"One's education is not complete without a study of comparative religion and its relationship to the advancement of civilization . . . . Nothing we have said here indicates that such study . . . , when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment."

from the majority opinion of the United States Supreme Court, 1963, Schempp Case

The religious dimension, or religion in its varied secular and non-secular manifestations, has to do with world view, a sense of reality from which a person and/or a community makes sense of life. This perspective is reflected in life style, the way in which a person or a community moves, acts, and lives. Religious experience is a significant dimension of life in all human societies.

The undeniable educational necessity for study about religion in public education is recognized at the level of higher education. Moreover, a number of efforts have been made at the secondary level. What is often overlooked, however, is the impoverishment of elementary level education which ignores the study of religion. This omission was recognized in a 1972 report on the treatment of minorities in elementary social studies textbooks. Among the criteria used by the committee of seven educators were the following:

"Is the role of a variety of religious groups in our society, both past and present, included?"

"Is the legitimacy of a variety of life styles acknowledged?"

"In dealing with various matters, do the authors commit 'sins of omission'?"

"Would the book tend to encourage a positive self-image?"*

The rationale for the Religion in Elementary Social Studies Project affirms that the study of religion is the proper and necessary responsibility of the schools, even at the early elementary level, and that its incorporation into the elementary program provides a more holistic approach to social studies education.

The child should receive a "complete" education from his earliest entry into school. Learning about significant areas of our society cannot be magically suspended until higher grade levels. The failure to provide

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*Early Elementary Social Studies: A Report in Regards to Their Treatment of Minorities (Lansing, Michigan: Michigan Department of Education, 1972).

correct information and guided sensitizing experiences in the area of religion may result in the early formation of stereotypes, misconceptions, distrust, and prejudice. The RESS program in learning about religion is non-denominational, non-proselytizing, and academically responsible. The program develops a broad conceptual framework, empathetic attitudes, and analytic skills at each child's level of development for investigating varied world views, life styles, and traditions.

The RESS program draws upon established research in determining content and methodology appropriate to the child's level of cognitive and moral development. At the elementary level, study about religion contributes to the development of self-concept as the child affirms his own or his family's world view and life style, whether it is secular or non-secular. At the same time, learning about religion in the elementary school fosters attitudes of empathy and appreciation that are vital to the working out of equitable mutual accommodations in our multi-religious society.

In this way religion in public education supports a primary goal of elementary social studies -- educating children to become thinking-feeling citizens whose judgments will be based on factual analysis and sound reasoning, tempered with empathy and compassion.

GENERAL OBJECTIVES FOR STUDENT MATERIALS

The purpose of the RESS Project's student materials in its six levels is to develop the following main ideas, main concepts, sensitivities, and reflective inquiry skills:

A. Main Ideas

1. The religious dimension has to do with worldview and lifestyle.

2. Worldview is a sense of reality from which a person and/or a community makes sense of life; this sense of reality is a belief about what is, and a commitment as to what ought to be.

3. Lifestyle is the way in which a person or a community moves, acts, and lives; lifestyle reflects worldview.

4. The religious dimension is manifested in both religious and nonreligious traditions.

5. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.

6. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in symbols, events, persons, documents, artifacts, rites, customs, beliefs, and ideas.

7. Religious communication is symbolic; it points beyond itself.

8. The religious dimension is universally manifest in human societies.

9. The religious dimension is both a personal and a community experience.

10. The religious dimension and culture are mutually interdependent.

11. Religious experiences and expressions change over time.

12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.

B. Main Concepts

STORY [worldview, commitment] WAY [lifestyle]

Religious Concepts

Sacred Time	Myth	Religious Traditions
Sacred Space	Ritual	Religious Community
Sacred Literature	Ceremony	Religious Institutions
Sacred Objects	Celebration	Religious Adherents
Sacred Symbols	Religious Leaders	

Social Process Concepts

Diversity
Interaction
Change
Acculturation

C. Sensitivities

Developing self-concept

1. feeling free to make appropriate references to and statements about her own feelings, values, worldview, lifestyle, and religious and/or secular traditions

2. living openly by the commitments which his worldview and lifestyle entail

Developing empathy for others

3. appreciating the diversity of worldviews and lifestyles in human societies

4. supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

5. considering the values of particular traditions which are involved in decisions people make

D. Skills

1. relating one's knowledge and personal experience to the learning situation

2. participating in a real experience through
   sense experience
   simulation
   field trips

4. developing and testing concepts, generalizations, and interpretations by
    - stating and checking hypotheses
    - acquiring information through
        - listening
        - viewing
        - interpreting graphic materials
        - reading
    - locating information
    - organizing information
    - comparing and contrasting
    - analyzing information
    - making associations

5. attaining concepts

6. attaining personal meaning of events and behaviors

7. applying generalizations and interpretations to make judgments

8. becoming sensitized through
    - exploring feelings and values
    - expressing feelings and values
    - empathizing
    - exploring implications and consequences

9. working with others effectively
    - social participation skills
    - creativity and expressive communications skills

TEACHER SELF-INSTRUCTIONAL KITS

In part because of the controversial nature of learning about religion in public schools, and in part because of confused images of what teaching about religion in elementary schools looks like in practice, the staff of the Religion in Elementary School Social Studies Project produced several kinds of media for teachers and interested community leaders. First, four self-instructional kits with a booklet of verbal material accompanied by audio-cassette tapes and video-tapes are available. Second, a video-tape for each grade level (one through six) describes the objectives, materials, and approaches used along with scenes of classroom interaction.*

The grade level video-tapes are designed for informational purposes. By watching these tapes, teachers, administrators, and community groups get an overview of the content, methods, and procedures employed in the student materials. The Teacher Self-Instructional Kits, however, are designed primarily for educational purposes:

*These audio and video-tapes will be available from the Division of Instructional Research and Service (DIRS), Florida State University, Tallahassee 32306, after December 31, 1975.

KIT I: Consisting of a booklet and one audio-cassette, this Kit presents the Supreme Court's 1963 majority opinion on the Abingdon-Murray cases for analysis; offers diverse definitions of "religion" so that participants may refine their own definition; discusses several views of "objectivity" in light of the Court's usage and in the context of religion study; and urges participants to develop and warrant their views on religion study in elementary school social studies.

KIT II: Consisting of a booklet and an audio-cassette, this Kit confronts participants with their own conceptions of appropriate teacher competencies and characteristics, relating them to the demands of teaching about religion; asks participants to review the RESS rationale and objectives; and allows an opportunity to assess the internal consistency of Project approaches to learning about religion.

KIT III: Consisting of a booklet and a series of brief video-tapes showing classroom interaction, this Kit offers a variety of classroom lessons from Levels One, Two, and Three. The classroom lessons are categorized by the types of instructional objectives sought. Participants are asked to assess the lessons and their classroom use against 1) their conception of "religion" study and 2) their conception of effective elementary school teaching and learning.

KIT IV: Consisting of a booklet and a series of brief video-tapes showing classroom interaction, this Kit is similar to KIT III except that it is intended for fourth, fifth, and sixth grade teachers and uses lessons and classroom scenes from those levels.

Normally, teachers would use KITS I, II, AND III if they are in-service or pre-service primary level instructors, or KITS IV, V, AND VI if they are in-service or pre-service teachers at the fourth, fifth, or sixth grade level.

TEACHING SELF-INSTRUCTIONAL KIT II: TEACHING ABOUT RELIGION -- STRUCTURING THE EDUCATIONAL ENCOUNTER

RESS Teacher Self-Instructional KIT I involved a careful consideration of 1) Supreme Court decisions and the legal limitations upon religion in public education, 2) definitions of "religion" and "objectivity" in relation to teaching about religion, and 3) the reasons for teaching about religion in elementary school social studies programs. KIT II assumes that 1) readers have studied KIT I and that we have reached some agreement on what religion is and 2) on what might be studied by students in elementary schools, and 3) why religion ought to be studied.

KIT II is a how book. It is concerned with the organization of instruction concerning religion and teacher performance. Insights are offered from learning theorists which helped to guide the design of the RESS materials and which should contribute to effective instruction using those materials. The KIT includes the general objectives of the RESS materials, the scope and sequence of content, a sample organization of a complete unit, and a sample lesson showing what religion "looks like" for classrooms with young students. Each portion of the KIT contains sets of questions for teachers' self-evaluation.

KIT III is also a how book. It offers a brief overview of the Project's objectives for students, presents a brief comment on the learning theory and hopes upon which the lessons are based, and proceeds to present a series of lessons drawn from the Level I, II, and III student materials. Each lesson contains references from the Teacher's Guides, including scripts for audio-tapes, reductions of activity sheets, and so forth. The exemplary lessons are categorized by the central objective sought by the teacher and curriculum designer:

A. Experiencing
B. Cognitive Skills
C. Attaining Concepts and Main Ideas
D. Finding Personal Meaning
E. Sensitivity: Self-concept and Empathy
F. Participating with Others

GENERAL OBJECTIVES FOR KIT III

After reading the material contained in this KIT, each participant will be able to:

1. Recall the definition of "religion" and the attributes of "religion" employed by the Project for curriculum design purposes.

2. State logical relationships between the definition of religion and the statement of Major Objectives for the Project--the Main Ideas, Main Concepts, Sensitivities, and Skills.

3. Discern the logical flow in RESS curriculum materials from 1) the definition of religion and the rationale for teaching about religion in elementary school social studies to 2) the stated objectives and 3) the teaching methods and materials employed.

4. Compare and contrast the major objectives, the teaching methods, and the instructional materials of RESS with the participant's conception of learning.

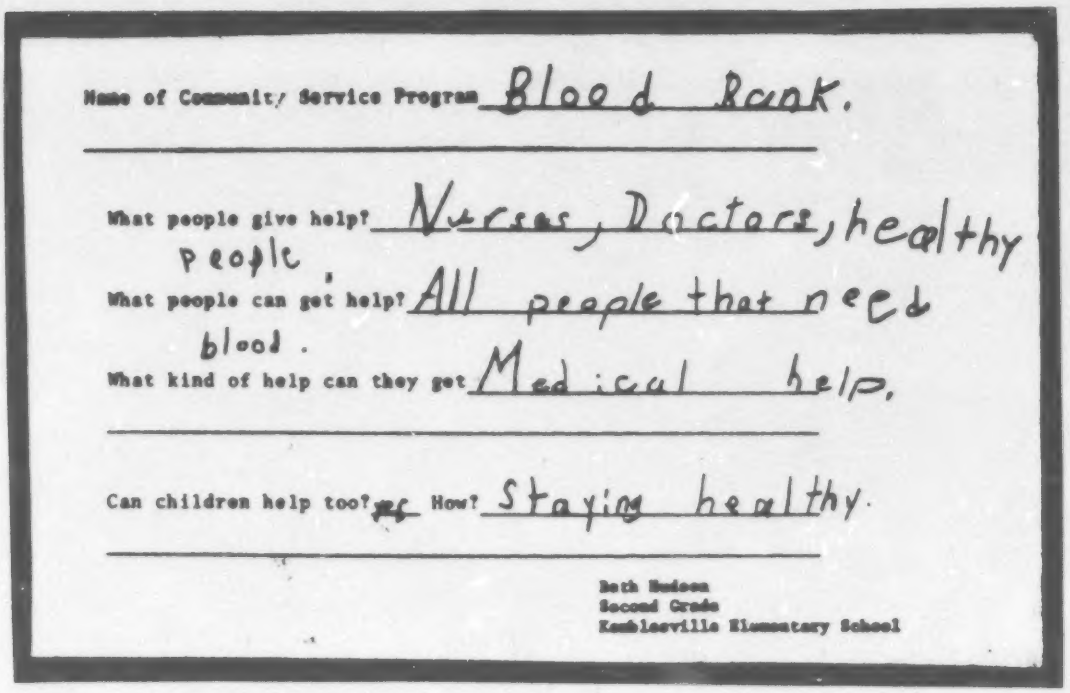
5. Compare and contrast the major objectives, the teaching methods, and the instructional materials of RESS with the participant's conception of the rationale, objectives, and classroom procedures of elementary school social studies.

6. Make a personal judgment as to whether or not the participant would, as an elementary school social studies teacher, use these materials and teaching strategies in the classroom, and to state the grounds for that personal judgment.

TWO EVALUATION TECHNIQUES

The experimental version of Teacher Self-Instructional Kit III was submitted to two types of evaluation. First, religion scholars and educators were invited to review the KIT and provide written comments and suggestions for revision. Second, the KIT was used with approximately two hundred in-service and pre-service teachers in workshops and university classes, in order to

determine strengths and weaknesses for future revisions. The following sections present the major conclusions of these evaluations for revising KIT III.



Name of Community Service Program Blood Bank.

What people give help? Nurses, Doctors, healthy people.

What people can get help? All people that need blood.

What kind of help can they get Medical help.

Can children help too? yes How? Staying healthy.

Beth Hudson
Second Grade
Kimballsville Elementary School

I REVIEWS BY RELIGION SCHOLARS AND EDUCATORS

While KIT III was being tested in a teacher-training setting, the RESS staff sought reactions to and evaluations of the KIT from a number of scholars involved in the issue of religion in public education. Among those providing constructive comments and criticism were:

Dr. John R. Meyer
(Values Education Project, Burlington, Ontario)

Dr. James S. Ackerman
(Institute on Teaching the Bible in Secondary English, Indiana University)

Ms. Betty Cantor
(Education Director, Southeast Region, Anti-Defamation League of B'nai B'rith, Atlanta)

Dr. Nicholas Piediscalzi
(Public Education Religion Studies Center, Wright State University)

Dr. Reese Parker
(Teacher Education Center, Western Michigan University)

There was a general consensus among these scholars that the KIT was informative, well organized, and well written. They found KIT III to be "straightforward and easy to follow," so structured that a teacher new to the problems could easily approach and deal with them.

There were no areas of disagreement on the selection of content and the accuracy of that content. With the exception of a few typographical errors (noted in the ADDENDUM), the comments were all positive and supportive. These reviewers thought that the content and teaching styles were consistent with the Project objectives and the general appropriateness of religion study in public schools.

No concern was expressed about the category system used to present the exemplary lessons chosen for this KIT.

II TRIAL USE OF THE KIT WITH PRE-SERVICE AND IN-SERVICE TEACHERS

KIT III was used with a number of pre-service teachers in courses at Florida State University, Tallahassee. In addition, the KIT was used with in-service teachers during several summer workshops (Weber State College, Ogden, Utah; University of San Francisco; Wright State University, Dayton, Ohio). A dozen teachers involved in the Project's field trials of student materials also used KIT III.

Teachers were asked to evaluate the KIT. The majority of them felt the organization and content of the KIT was very good, and that the KIT was extremely relevant to issues in American public education. They felt it gave them a better understanding , but even more significantly, the majority of students felt the KIT encouraged them to think critically about their own attitudes, beliefs, values, and skills as they relate to teaching students in public institutions.

For in-service teachers KIT III was more popular and meaningful than the two previous self-instructional Kits. For pre-service teachers who were in methods courses, KIT III was more meaningful than KIT II but KIT I (defining religion and clarifying the Supreme Court decision affecting religion study in public schools) opened the way for a positive experience with KIT III. The fact that this KIT presented actual instructional materials and tested teaching methods heightened interest and creditability.

The major problem involved the rather confusing layout and printing of the booklet -- a technical limitation forced by having only typed copy and a desire to reduce printing costs by using crowded pages. This turned out to be false economy! In a revision, the layout and design needs to be completely rethought and developed. We need ways to separate teacher's guide material, student material, and editorial comment in a manner which does not confuse or delay the reader.

Other problems identified by teachers follow.

1. The statement of "main ideas" in the RESS objectives needs some text to flesh out the rather cryptic statements and to provide illustrations. The "objectives" are not self-instructional -- and student queries

demonstrated this. Future revisions need to include a paragraph with each objective. Of course, the Teacher's Guide to each Level of the RESS material contains quotations from scholars and commentaries for teachers as they begin to use an Encounter in the classroom -- but this does not help when those objectives are condensed in a self-instructional packet and the complete Teacher's Guides are not available.

The concepts in those "objectives" may need elaboration, but there was much less confusion on this point than on the "main ideas." Certainly the concepts are adequately illustrated by the sample lessons in KITs III and IV, but that may be little consolation to teachers laboring on the introduction to KIT III.

As one teacher reported:

> "I found the content of this section well organized and well written, with the exception of the material concerning Main Ideas. Some of the Main Ideas do not leap off the page replete with meaning! Since the Kit is designed to be "self-instructional," a descriptive paragraph fleshing out the meanings of Main Ideas 4, 5, 7, 8, and 10 would improve the effectiveness and understanding of the teacher."

2. The brief references to learning theorists in the introduction to the sample lessons needs to be rethought. As in a similar section in KIT II, pre-service and in-service teachers were not impressed or influenced by these summary (or capsule) statements. The references are too cryptic and not linked carefully to teaching about religion. As one teacher noted:

> ".... reference is made to the findings of two previously unmentioned psychologists -- Lawrence Kohlberg and Robert Selman. Reference should be made to the source of these materials in the Bibliography. The brief mention of the work of Maslow is not particularly helpful unless one has past experience or knowledge of the 'hierarchy of needs.'"

Another teacher expressed the thought of many colleagues -- that the statement of "guidelines" was more meaningful than the summaries of theorists:

> "The psychology of education makes use of these concepts [of Piaget, Kohlberg, Maslow and Selman] and it should be made clear that it is all of education you are addressing. The guidelines on the following page make your aims very clear and should allay any fears one might entertain as to your purpose."

A revised version of the KIT should contain a set of general guidelines with more text linked to each point, deleting the summary statements of various learning theorists.

3. Compounding the problem of confusing layout, the introductory notes for each lesson plan were not always clear and explicit. The context of each lesson or excerpt from a lesson should be made clear in the head-note which offers the specific objective(s) and informs the reader as to what the student has experienced previously and what will follow. Where this was provided, no problems arose. However, such information was not given for each lesson or excerpt.

   A sample of this perplexity was provided by the response of one teacher:

   > "On page 8 it was stated that this KIT contains a variety of instructional lessons for learning about religion. The first example given regarding EXPERIENCING for Level II has little trace of any religious significance. It is a social studies learning experience so it does demonstrate EXPERIENCING but this segment is not a religious experiencing."

   Another example comes on page 25 where portions of a lesson on "story" and "celebration" are presented without notations that the students were introduced to the concepts earlier in the unit.

4. Several teachers suggested that, instead of offering an array of lesson samples from the three LEVELS, we consider using a detailed discussion and analysis on one lesson. This would show how the various teaching methods and objectives fit together in a meaningful sequence.

   This suggestion should be tried as a separate chapter in a revised version. Such a chapter could be used as a concluding experience in the KIT, illustrating the various categories of objectives. Another chapter, preceding the sample lessons, might take one lesson for analysis showing the various components: introduction-motivation, lesson development, evaluation, etc.

5. Finally, we need to note once more that persons in the stories are individuals and their dispositions, etc., do not necessarily represent all members of a group or category to which membership is ascribed. Maria is one Mexican-American and ought not to serve as a stereotype for "all Mexican-Americans." Phil is one Chinese-American among an ethnic community with thousands of members -- and great diversity.

ADDENDUM

The following references are to minor errors, typos, and editorial suggestions which will also be used in a revision of KIT III.

p.1 "Realia" is an unfamiliar word.

p.3 Under "C" the use of "her" in second line seems awkward. "One's" would cover both "him" and "her". Same comment for C-2, C-4.

p.11 Line 11. Reconsider the reference to toothpicks in this lesson.

p.13 Line 20. Nishtanah is one word.

p.13 Typo on RESS AUDIO CASSETTE transcription--"Week"

p.14 The youngest child asks The Four Questions. The question, "Why is this night different from all other nights?", is introductory to the four traditional questions. The following information is taken from Rabbi Solomon S. Bernards, editor, The Living Heritage of Passover (New York: Anti-Defamation League of B'nai B'rith, n.d.), p. 30.

"MAH NISHTANAH" -- THE FOUR QUESTIONS

The youngest person at the Seder table asks the Four Questions:
Why is this night different from all other nights?

1. -On all other nights, we eat either leavened or unleavened bread;
why, on this night, only unleavened bread?

2. -On all other nights, we eat all kinds of herbs;
why, on this night, bitter herbs especially?

3. -On all other nights, we need not dip herbs at all;
why, on this night, do we dip them twice?

(The greens are dipped in salt water;
the maror is dipped in haroset.)

4. -On all other nights, we may sit at the table either erect or reclining;
why, on this night, do we recline?

p.15 In the third paragraph region should read legion.

p.20 Omit the first, introductory activity which is an example of "experiencing," not "skill development."

p.23 In the discussion of Javanese life the question is raised by the teacher: "What are some of the traditions that came to Java from other countries?" The response: "Hindu, Buddhist, Islamic and Dutch." Why Dutch? Why not Christian? "There is a confusion here between religion and culture. Certainly the religions were introduced by other cultures (e.g., Islam by Arab merchants) who left traces of their culture as well as their religious beliefs. Why make the Dutch an exception, for all that they are exceptional people?"

p.28 Line 12. Typo "bear" should read "blear."

p.29 There should be no comma after: "....room inside...."

p.30 Typo: "father" should read "farther."

p.32 Line 23. "as the children..." should read "Ask the children..."

p.33 Second paragraph. "The Liturgy of the Word is made up of more than one reading. There are two and on most Sundays there are three."

p.36 Credit at bottom of page should read Brusselmans, Christiane.

p.40 "Why list White Protestant American and then Catholic Ethnic American after Easter Sunday? White Catholic American and Black Protestant American celebrate Easter. There are White Protestant Ethnic Groups. I cannot understand the logic of these designations. Also, Cinco de Mayo and Our Lady of Guadalupe are not mentioned as great Mexican-American feasts and holidays. Any South-Western area would have to include these two days."

p.41 Typo: Second line from bottom - "For you friend see" should read "For your friend."

p.49 Consider printing the story of Phil of Chinatown (both parts) before the lesson plan with its questions. The editor should reflect upon printing student materials before the lesson plan in <u>all</u> instances.